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VOL. IX.

JUNE, 1829.

No. 6.

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COMMUNICATIONS.

LAST DAYS OF MISS SARAH PORTER.

(From a Sermon, delivered by the Pastor of the First Baptist Church, Charlestown, March 8, 1829, being the Lord's-day after her interment.)

MISS PORTER was the only child of her mother, and she a widow. The mother had anticipated much from the future life of her daughter, in which she was justified from that uniformly kind and affectionate deportment she witnessed. But alas! her fond expectation, like the early flower, was sadly blighted by the frost of death. After watching the progress of her disease for more than eleven months, she was at length called to witness her departure—but it was a departure to a happier world, on the morning, with which every Christian's heart associates the most endearing recollections. That was a Lord's-day morning, never to be forgotten by her who appears among us, with a heart filled with grief. I shall not attempt to describe what I suppose must have been the great and glorious discoveries of the deceased. We believe she entered the joy of her Lord, where her enraptured spirit beheld her compassionate Redeemer, and commenced, what she sang so often on earth, the song of Moses and the Lamb.

Miss Porter became deeply interested in the welfare of her soul, more than three years since, at a meeting of the Dorcas Society—a Society of ladies of this congregation, constituted to aid and encourage young gentlemen, who are patronized by Education Societies, and designed for the sacred ministry. It is, I believe, their general practice at their monthly meetings, while they endeavor to inspire benevolent, to promote also, by prayer and the perusal of religious publications, pious feelings. The remarks at one of these associations were never obliterated from the mind of the deceased. She entertained a hope in the mercy of God; and after much trembling and deep solicitude, presented herself a candidate to this church, and received baptism, June 25, 1826.

There was nothing remarkable in the life of Miss Porter during her last sickness, till within three weeks prior to her death, except what characterizes many other Christians, an ardent desire to render herself useful in every possible manner to those around her.

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Her sickness in many respects was very distressing, but she uniformly exhibited patience and resignation. Death appeared solemn and awful. But at the time to which I have referred, her mind became tranquil, and with holy satisfaction she contemplated eternity. Being in great distress, pondering on her condition, inquiring why it was that she, in the morning of life, was to be prostrated in death; those cheering words of the Lord Jesus, occurred to her, "What I do thou knowest not now, but thou shalt know hereafter;" and she was comforted. Christ and his cross from this time to her death, was her most joyful theme. She viewed him to be the essence, and the glory of heaven. Often she repeated the lines of Watts:

'Alas! and did my Saviour bleed?  
And did my Sovereign die?  
Would he devote that sacred head  
For such a worm as I?

Was it for crimes that I had done,  
He groaned upon the tree?  
Amazing pity! grace unknown!  
And love beyond degree!

But drops of grief can ne'er repay  
The debt of love I owe:  
Here, Lord, I give myself away;  
'Tis all that I can do.'

Ten days prior to her dissolution, she spoke of Christ as "The Lamb of God that taketh away the sin of the world;" said that the Father was inexpressibly kind to give him for a sacrifice, and that he was equally kind, and ready to do his will and to suffer for sinners; dwelt much on the name of Jesus, and was affected to tears when she meditated upon his sufferings. Sabbath evening, she had precious views of that text, so full of comfort and instruction—"This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Man before his fall worshipped God, but since, he knows him not; Jesus Christ is the medium through whom he is learned, and his blood, the means of remission of sin and communion with him. Thus life eternal, is to believe in Jesus and worship God in him, as he is made known in the Holy Scriptures. Monday, she asked a near relative to forgive all she had seen amiss in her; adding as a reason, she trusted God, not for any worthiness in her, but for Christ's sake, had forgiven her. She frequently expressed a desire to be entirely resigned to the divine will; to feel as if she was given to the Lord; to say from the heart, "Whom have I in heaven, but thee? and there is none upon earth that I desire besides thee." Looking at her pining flesh she sighed, and said she was satisfied, knowing that such was the appointment of God, and added,

'How can I sink with such a prop  
As my eternal God.'  
'How can I die while Jesus lives,  
Who rose, and left the dead?'

The hymn entitled, "Come and welcome to Jesus Christ," occupied her thoughts much, and with peculiar emphasis she repeated, "None but Jesus can do helpless sinners good," saying, she thought that he did support her. Thursday, she sent for a near friend, and reminded her of what she addressed to her when she first experienced the grace of God; and then in view of her approaching death, asked her, what she thought she could do if she was sick and about to die, without religion? Told her, she would have to endure the same struggles and taste the same death; that she must have the same hope, or she would perish; that death did not appear terrible to her, that she desired to depart, and that she might be assured, there was a reality in religion. Friday, she prayed that her mother might be supported, and that amid all her lonely feelings she might enjoy the presence of her Saviour. Saturday afternoon, she looked upon her and repeated—"As far as the east is from the west, so far hath he removed our transgressions from us." Yes, my child, replied the mother, "Like as a father pitieth his children, so the Lord pitieth them that fear him." Yes, with a smile, rejoined she, "For he knoweth our frame; he remembereth that we are dust"—does he not? She said, O I do love the Saviour, I know I do. Frequently she expressed great love to her friends; was afraid she was not sufficiently patient; inquired of her watchers if she was; and desired that God might be glorified by her death. In great distress, a few hours before she died, she compared herself to a vessel sailing rapidly, but safely; and said,

'With Christ in the vessel  
I smile at the storm.'  
'Did Christ, my Lord, suffer,  
And shall I repine?'

She spoke also of the sufferings of Christ—of his agony: "And his sweat was as it were great drops of blood falling down to the ground." She called to her mother, who, making no reply, she answered, I know you are praying Christ to receive my spirit. I am happy. Thus saying, she fell sweetly asleep in Jesus, at eight o'clock, on Lord's-day morning, March 1, aged 22 years. Her desire was answered. Her mother has been comforted; her death has been sanctified. Those who have been particularly acquainted with her sickness and death, have had convincing evidence of the genuineness of the Christian hope.

Miss Porter's death enforces two considerations. She was exceedingly feeble and timid; but she found strength to endure. Let Christians learn to wait upon the Lord, to praise him for grace received, and trust in him in the dying hour. She was much interested in Lord's-day schools, and was the means of establishing one, which we hope will prove a blessing. Let young Christians remember that if they do not engage in these heavenly institutions, they may never have an opportunity of being extensively useful; and let those who are already engaged, strive to double their diligence, and pray the God of the Sabbath to bless their efforts, that they also may have an abundant entrance ministered unto them into the heavenly rest, the Lord's-day of the church triumphant.

## LESSONS FOR THE YOUNG.

(Translated from a work of Chancellor Niemeyer.)

## No II.

WHOEVER values a religion, must esteem highly its sources and original documents. These in respect to the Christian religion are the Bible. Hence to be well acquainted with the history and the contents of the writings which it embraces must be highly interesting. Some branches of knowledge requisite for this, imply erudition, and belong more appropriately to professed theologians. But much on this subject may be understood by all well-bred and reflecting persons.

An introduction to the Scriptures may consist of a general part, and a special; the one treating of the Bible generally, its history and use; the other having reference to the particular writings of which it consists.

*General Introduction to the Scriptures.*

Positive religions are founded, in most instances, upon *written* documents. So it is with the Christian system, and thus its purity and its observance are better secured than by mere oral tradition.

The Bible consists partly of the acknowledged ancient records of Christianity; partly of a collection of Jewish religious writings, to which Christ and the apostles referred as to the earlier revelations of God.

The Bible, therefore, is not one book, but a collection of books. Those which were written before the birth of Christ, are called the Old Testament; those after his birth, the New Testament. It would be more intelligible to say, the writings of the Old Covenant and of the New, that is, of the Old arrangement concerning religion, and of the New.

The separate books were prepared at various periods; and they were extant much earlier than the collection as a whole.

There were among the Jews and Christians, other books which resembled those which we have in the Bible. But they were not equally respected; and hence they were not received into the catalogue of public religious writings. But those which were thus received, and were regarded as rules of faith and of conduct, were called the *canon*, (*the rule*); while the less esteemed and more doubtful were called *Apocrypha*. Thus a book of the one kind was spoken of as canonical; of the other, as apocryphal.

In early times, the Bible, like all ancient writings, could exist only in copies transcribed, consequently it was in few hands—more a means of instruction than a book generally read.

The original languages of the Bible, are the Hebrew, the Chaldaic, and the Greek. The Old Testament was written in Hebrew, except a few chapters which were written in Chaldaic. The New Testament was written in Greek. The oldest and most remarkable version of the Old Testament, is that into Greek, which, from a fabulous account, has been called the translation of the seventy interpreters—the *Septuagint*. (LXX Septuaginta Interpretes.)



After the rise of Christianity, translations into all languages were multiplied. The Latin one that came at length to be called the Vulgate, is in many respects worthy of being particularly mentioned. It had long been in use; but it was first established as authoritative among the Catholics by the council of Trent, A. D. 1545—1563.

The Latin language in which the Bible could be read by the learned of various nations; the multitude of transcribers in the cloisters; and most of all, the invention of printing, have contributed to the general circulation of the Bible. The modern Bible Societies are now most vigorously prosecuting the work.

In Germany, where the first Bible was printed at Mainz, in 1462, Luther's translation has conduced more than any other, to the general reading of the Scriptures. By that work, he has conferred a lasting benefit. [The common English translation, as revised by order of King James I. was first printed, at London, in 1611.]

The Catholic church confines the personal reading of the Bible, principally to the teachers. The Protestant claims for each person the right to do this, and urges it upon his conscience as a duty.

The old manuscripts of the Bible, as well as the printed editions, as might be expected, often vary from each other in particular expressions; but seldom is the sense or general scope of a passage affected at all by these variations. Here, as in all ancient writings, criticism is not only permitted, but it is necessary; and there have not been wanting learned men, who have laboriously collected and examined the facts most important to be known. Among these critics, may be mentioned Michaelis, Kennicott, De Rossi, Wetstein, Griesbach, Matthäi, and Knapp.

The superscriptions and naming of the contents, the divisions into chapters and verses, and the punctuation; all this was furnished, not by the original writers, but by comparatively modern editors. It is often erroneous, and done without due care and respect to the contents.

In judging of the contents of the sacred Scriptures, we look at their relation either to the first readers, which is local and temporary, or to the later readers, which is general.

The first object of these writings has respect to the age in which they arose. In this, much has fulfilled the purpose for which it was designed; and it belongs not to the religious knowledge that is necessary for every one, although in another respect it may be highly valuable.

What was written with special reference to the times then present, and what is of general application, furnish a treasure of important instructions on religion and morals; and the New Testament is the most eminent, and the only genuine original record of the teaching of Jesus that we possess.

The Bible has, from early times, found many opposers. Some are scoffers rather than reasonable inquirers. To most of the opposers there has been wanting a knowledge of facts. They confound the erroneous interpretation of the Bible, with the Bible itself. They repeat their old objections that have been a hundred times satisfactorily answered; and they overlook what is clear and

adapted to be universally useful, and dwell only on what is dark and difficult.

If we expect to be benefitted by the Bible as a religious book, we must not only have a general acquaintance with its contents, but also we must rightly understand what we read; we must be duly instructed concerning the facts that may illustrate difficult passages; and, especially, we must come to the reading of the Scriptures with the disposition of disciples.

That there are difficulties which have not yet been entirely removed no one can think strange, when he considers how brief the narratives often are, and how many little circumstances well known to the first readers, are unknown to us.

The historian of the nation would naturally mention many things that, to us, may in themselves seem unimportant; but to his contemporaries they may have been important; and to us at the present day they are far from being useless, inasmuch as they are indelible marks of the distant age, and proofs of the genuineness of the books. In the preceptive parts, much has reference only to the Jewish as a *national* religion; and so is not intended for us.

He who reads the Bible with a desire to learn, and with a sincere and pious mind, will find it the richest fountain of instruction and comfort, and eminently conducive to the increase of genuine piety. No one can number nor utter the various blessings which, in the hand of Providence, it has been the instrument of spreading among men.

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## REVIEW.

### *Memoir of Mrs ANN H. JUDSON. Second Edition.*

It is gratifying to perceive the interest which intelligent and inquisitive readers are taking in the Memoir of Mrs Judson. We welcome the early appearance of a new edition of this work; a work, which, we trust, Divine Providence will employ as a means of giving a new impulse to all our missionary efforts, and a new fervency to our prayers. The more the book is known, the more it will be sought for and read. And whoever reads it, will be likely to recommend it to the perusal of his friends. But we need not expatiate here. Our opinion of its uncommon value was expressed briefly in the number for April. The cheering intelligence which has recently been received from Burmah, will not fail to increase the desire, which is beginning to be very generally felt, to become acquainted with the remarkable history of the Mission in that Empire.

Among other notices of the Memoir of Mrs Judson, we have observed one in 'The Christian Examiner,' the leading periodical of those of our Pedobaptist neighbors who are generally called Unitarians. We have read it with emotions of joy and of grief. We have rejoiced that it exhibits so much of candor and frankness. It says, 'We have read this volume with much interest. It exhibits a life of remarkable adventure, exposure, and sufferings, sustained, as we doubt not, by an unwavering trust in God, and by many excellent virtues. Whatever diversity of opinion may be entertained as to the wisdom, or even the propriety of the

course, which was at first voluntarily adopted, and afterwards, in part from necessity pursued, no one can read these Memoirs without admiration of the constancy, heroism, and self-sacrifice, which almost without an exception, from her first departure from her native land, to the day of her death, Mrs Judson seems to have maintained. Some allowances, undoubtedly, must be made for the unavoidable colorings of biography. The partiality of friendship, and even the mere attempt at description, will give a prominence to incidents and virtues, to which they are not entitled. . . . We would not be understood to apply these remarks particularly to the subject of these Memoirs, but as just limitations of biography in general. The incidents in the life of Mrs Judson are, without the slightest exaggeration, of the most extraordinary nature, such as few indeed of her sex, and not many of ours, can exhibit. They demanded, and they produced, uncommon qualities. In the most literal and extended meaning of the terms, her history might be recorded in the very words of the most faithful and patient of all Christian missionaries. For, for months and even years, she was "in journeyings often, in perils of water, in perils of robbers, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in weariness and painfulness, in hunger and thirst." Of every one of these dangers, her history, which we have no reason to doubt is authentic, gives some examples. . . . It has the merit of a faithful compilation, and particularly, the merit, which in such works is not to be accounted small, of permitting the subject to speak, that the reader may judge for himself.

After a brief re-capitulation of the most prominent incidents in the life of Mrs Judson, our Unitarian neighbor proceeds, 'The great consideration which the perusal of this volume, and indeed of the whole history of foreign missions, forces upon our attention, is involved in the single question of the expediency, wisdom, and utility of the whole enterprise, on which it is founded. An obvious and very rational inquiry, first of all presents itself. What has been the fruit, or what may reasonably be expected to be the fruit of all these labors and sufferings; of all these privations, sacrifices, sicknesses, and deaths?'

Facts would compel *us* to give an answer very different from the disparaging one which he has ventured to suggest. He adds, 'As in the instance immediately before us—and the example of Mrs Judson must certainly be regarded as the fairest possible representation of all the rest—it is our deliberate conviction, that the whole enterprise was uncalled for.'

Our Saviour left with his disciples the extensive command, Go ye into all the world, and preach the gospel to every creature. The assertion that *the whole enterprise was uncalled for*, has filled us with grief and deep concern. For we firmly believe that our Saviour knew best what the world needs; that he has a rightful claim to our obedience; and that, as an Apostle declares, *we must all appear before the judgment seat of Christ*.

In speaking of Mrs Judson, it is remarked: 'We honor the noble zeal she exhibited in the cause of her Master, and for the



salvation of her benighted fellow-creatures. We should deem it a great injustice to indulge the suspicions, and still more, to utter the calumnies, with which enterprises like hers, and, as her Memoirs intimate, her own motives, in particular, have been assailed. But we repeat it as our most serious conviction, that she had better have remained at home.'

Admitting that missionaries should go forth to heathen nations, we can see many reasons why they should, in general, be accompanied, and cheered, and aided by their wives. Surely it would be a great injustice to the female character to insinuate that a wife is a mere incumbrance at a missionary station. Even if she could do nothing but contribute to the comfort and encouragement of her husband, it would be well for her to accompany him. But the schools of heathen children, and the heathen women whom she is specially adapted to instruct, must not be forgotten. We have not room, however, for a long argumentation on the subject; nor is it needed.

The following account of Mrs Judson's usefulness in Burmah, published at Calcutta, by an English gentleman who had been confined in prison at Ava, with her husband, is inserted in the new edition. Let any man read it; and then let him ask himself if *she had better have remained at home.*

'Mrs Judson was the author of those eloquent and forcible appeals to the government, which prepared them by degrees for submission to terms of peace, never expected by any, who knew the hauteur and inflexible pride of the Burman court.

'And while on this subject, the overflowings of grateful feelings, on behalf of myself and my fellow prisoners, compel me to add a tribute of public thanks to that amiable and humane female, who though living at a distance of two miles from our prison, without any means of conveyance, and very feeble in health, forgot her own comfort and infirmity, and almost every day visited us, sought out and administered to our wants, and contributed in every way to alleviate our misery.

'While we were all left by the government destitute of food, she, with unwearied perseverance, by some means or other, obtained for us a constant supply.

'When the tattered state of our clothes evinced the extremity of our distress, she was ever ready to replenish our scanty wardrobe.

'When the unfeeling avarice of our keepers confined us inside, or made our feet fast in the stocks, she, like a ministering angel, never ceased her applications to the government, until she was authorized to communicate to us the grateful news of our enlargement, or of a respite from our galling oppressions.

'Besides all this, it was unquestionably owing, in a chief degree, to the repeated eloquence, and forcible appeals of Mrs Judson, that the untutored Burman was finally made willing to secure the welfare and happiness of his country, by a sincere peace.'

Other and more overwhelming considerations press upon our minds, while we think of some of the concluding remarks of the review upon which we have been animadverting. We may resume the subject at some future period: but we are almost constrained to adopt the words which our Lord used on a certain memorable occasion: *If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?*



# MISSIONARY REGISTER.

FOR JUNE, 1829.

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SUBSCRIPTIONS and donations to the General Convention of the Baptist Denomination in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq. Treasurer, Boston. Persons visiting the city, to whom it may be more convenient to call at a central place, can lodge their communications with E. Lincoln, No. 59 Washington-Street, who is authorized to receive moneys for the Treasurer.

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## SIXTH TRIENNIAL CONVENTION.

THE General Convention of the Baptist Denomination in the United States met at Philadelphia, April 29, 1829. It was a meeting of peculiar solemnity, harmony and Christian feeling. Sensible that we can present our readers with nothing more valuable and interesting, we occupy the largest part of the present number with a detailed account of the proceedings of the Convention. The Report of the Board necessarily comprises some statements which have previously appeared in the Magazine; but it is conceived to be important to exhibit a full and connected view of the meeting, and of the documents laid before it.

## MEMBERS OF CONVENTION.

<i>New-Hampshire,</i>	Rev. N. W. Williams, Philip Brown, Esq.	} State Convention.
<i>Vermont,</i>	Rev. Alva Sabin,	State Convention.
<i>Massachusetts,</i>	Rev. Daniel Sharp, D. D. Rev. James D. Knowles, Rev. Howard Malcom, Hon. Heman Lincoln, Nath. R. Cobb, Esq.	} Boston Society Auxiliary to the Board of For. Missions.
	Rev. Charles Train, Rev. Bela Jacobs, Rev. William Leverett, Levi Farwell, Esq.	} Middlesex and Norfolk Missionary Society.
	Rev. Lucius Bolles, D. D. Rev. George Leonard, Rev. Charles O. Kimball, Rev. E. W. Freeman, Jonathan Bacheller, Esq.	} Salem Bible Translation and Foreign Mission Society.
	Rev. Jonathan Going, Mr Joseph White,	} Worcester Co. Baptist Charitable Society.
	Rev. Stephen Chapin, D. D. of Dist. of Columbia,	} Boston Burman Fem. Education Soc.

<i>Rhode-Island,</i>	Rev. David Benedict, Nathan Waterman, Esq.	} State Convention.
<i>New-York,</i>	Rev. Spencer H. Cone, Rev. Joseph Cone, Rev. Noah Davis, Rev. George Catt,* Rev. B. T. Welch, William Colgate, Esq. Mr Joshua Gilbert, Mr E. Raymond,* Mr William D. Murphy,	} Oliver-Street Baptist Foreign Mission Society.
	Rev. John Peck,	Madison Bap. Aux. Soc.
	Thomas Stokes, Esq.* Rev. S. Chapin, D. D. of D. C.	} Oliver-st. Fem. M. So.
	Rev. Alfred Bennett,	Cortland Aux. Soc.
	Rev. Elon Galusha,	Utica Bap. F. Miss. So.
	Mr Cephas Bennett, Rev. Ebenezer Loomis, Rev. John C. Murphy, Mr William Winterton,	} State Convention.
<i>New-Jersey,</i>	Rev. G. S. Webb,	East Jersey Miss. Soc.
<i>Pennsylvania,</i>	Rev. J. L. Dagg, Rev. David Jones,	} Penn. Bap. Miss. Soc.
	Rev. Wm. Staughton, D. D. Rev. William E. Ashton,	} Philadelphia Fe. For. and Dom. Miss. Soc.
	Rev. William T. Brantly,	First Bap. Ch. Philad.
	Rev. William Ballentine, Rev. Joseph Maylin,	} Fifth Bap. Ch. Philad.
	Rev. Elisha Cushman,	Bap. Gen. Tract Soc.
<i>Dist. of Columbia,</i>	Rev. Samuel Cornelius, Prof. William Ruggles,	} Bap. Miss. Soc. of D. C.
<i>Virginia,</i>	Rev. Robert B. Semple, Rev. James B. Taylor, Mr William Crane,	} Virginia Miss. Soc. Richmond Afr. M. So.
<i>South Carolina,</i>	Rev. Basil Manly, Rev. Jesse Hartwell, Col. John B. Miller, Rev. Peter Ludlow,	} General Committee of Charleston Ass. State Convention.
<i>Georgia,</i>	Rev. Adiel Sherwood,	State Convention.

\* Not present.

## REPORT

*Of the Board of Managers, for the Year ending April 29, 1829.*

THE Board of Managers have looked forward to the meeting of the General Convention by whom they were appointed with lively interest, as furnishing occasion for a full developement of missionary concerns. They conceive that to those who are humbly aiming to advance the kingdom of Christ among men, a review of the past must be productive of good. It cannot fail, from the nature of all human undertakings, to suggest lessons of improvement; and, while it discloses the impotence of mere human efforts, to call into more certain exercise that reliance upon God, which always insures success. It may also be expected to refresh the mind, which is too easily depressed, by placing before it a series of facts of animating character, bearing upon their very surface the high evidence of Divine approbation.

They may not say, however, that all who were appointed Managers by the Convention, are present to share the responsibility of this Report; for two, even within the last year, have ceased from their toils on earth. The Rev. STEPHEN GANO has long held an eminent standing in the church and in the direction of most of our benevolent Associations; and furnished evidence in every situation that he received his strongest impressions and his purest joys from the triumphs of grace by Christ Jesus. Like him, the respected GEN. FORBES, was a most sincere and devoted friend of unadulterated christianity; and, notwithstanding the influences which might be supposed to combine to deaden his aspirings after God, and his sympathies for human wretchedness, his consecrated spirit always associated him with every benevolent enterprise.

These distinguished and useful men embalmed their memories in the affections of the living, and left behind them the assured hope that they have entered upon their high reward.

The business of the Board since your last meeting, has been conducted with unvarying harmony. New establishments have been formed, and some additional laborers appointed to stations already existing, as will appear in the details now to be offered.

We shall commence with the operations in the east.

### *Maulamyng.*

Maulamyng, on the east side of Martaban river, about twenty-five miles from its mouth. *Missionaries*, Rev. Adoniram Judson; Rev. Jonathan Wade; Mrs Deborah Wade. *Native Assistants*, Mounng Ing; Mounng Shwa-ba; Ko My-at-Ryan; and McDonald.

Our intelligence from this place is to June 15, 1828. Rev. Mr Boardman, who commenced the station in April, 1827, was destined like the other brethren to have his fortitude and perseverance early tried. He was received by Sir A. Campbell, with great kindness, and a situation offered him, which promised effectual security to his family. But his object was usefulness; and he thought this could be better attained by taking his residence remote from the camp, and in the immediate vicinity of the native population. By doing this he exposed himself in a slender habitation to the assault of a reckless banditti from the opposite Burman shore, and must in one instance have been in imminent hazard of his life. On this subject Mrs Boardman, in a letter to a friend, dated Nov. 3, (see Mag. for Oct. 1828,) says: "We came to this place wishing, I trust, to spend



and be spent among this people, and trusting in an Almighty arm for protection. Be assured, we felt happy in our decision. We saw these wretched, deluded people perishing in ignorance of the Gospel; we thought of the love of our Saviour to precious souls; we cast a glance towards Gethsemane and Calvary, and that was sufficient. Shall we consult our own ease and comfort? we said; or shall we be willing to take joyfully the spoiling of our goods? This was the question; and I trust the grace of God enabled us to choose the latter. And the spoiling of our goods we were called to take. About a month after our removal, we were awakened one morning just before day-break. Mr B. called for a light, and to our surprise, we saw every trunk and box in the room broken open and robbed of their contents. After the first emotions had a little subsided, I raised my eyes to the moscheto curtains surrounding our bed, and to my amazement saw two large holes cut, the one at the head, and the other at the foot of the place where my husband had been sleeping. From that moment I quite forgot the stolen goods. In imagination I saw the assassins standing by our bed-side, ready to do the worst, had we been permitted to awake. How merciful was that watchful Providence which prolonged the slumbers of that night, not allowing even the infant at my bosom to open its eyes at so critical a moment." After this fearful invasion, their situation was rendered more secure by a special guard, which Sir Archibald, in the same spirit of kindness which has marked all his conduct to the Missionaries, assigned to them.

On the 12th of August, following, Mr Judson made a visit at the station, and appears not to have withdrawn from it afterwards; for in his journal of Sept. 9, he says: "Still at Maulamyng, as we have nearly given up all

hope of Amherst becoming a town, since Mr Crawford has declined the government of these provinces." And on the 2d of Oct. he adds: "We have lately been clearing up part of our ground contiguous to the road with a view to building a house for brother Wade and myself, as we have now concluded to abandon Amherst altogether." It seems that Amherst gradually declined as an inviting station, but was not relinquished till much precious seed of the Gospel had been sown there, which promised to bear fruit unto life eternal. The efforts of Mr Wade were unwearied to the time of his leaving, and a close attention was given to the Word preached every Sabbath, by forty or fifty hearers, some of whom were occasionally deeply impressed. (See Journal kept at the place in Mag. for March, 1829.) On the 14th of Nov. 1827, he joined his brethren at Maulamyng. From this time, all their operations assumed a most encouraging aspect. They were together, and the younger Missionaries had conquered the language, and were able either to converse or preach in it, and an amount of influence before unexperienced, was brought to bear on the region of darkness. It was conceived that places well located expressly designed for preaching and conversation with the natives, would facilitate their labors, and two zayats, 3 miles apart, N. and S. were erected at suitable distances from the Mission premises. The one intended for Mr Wade was completed in December, and on the 20th he says: "Went to the zayat this morning with the intention of spending a part of the day, together with Mounng Ing, in solemnly dedicating it to the service of God by prayer; but before the arrival of Mounng Ing, eight or ten persons had gathered around me, to whom I tried to preach the word of eternal truth and life. Before these left me



others came, so that I had not a moment for retirement during the whole day." The other being completed in a very populous part of the town, Mr Judson says in his journal, Jan. 11: "Commenced operations in the Koung-zay-kyoon zayat, and had literally a crowd of company without any intermission through the day." The brethren spend nearly every day at these places respectively, giving instruction to all that visit them. Some of their hearers attend regularly for many days together, others occasionally. Travellers on their journeys stop and hear the word of life, among whom are some from distant provinces, so that no certain calculation of the amount of good done, can be made from the number who appear openly to avow themselves disciples. Among those who, having heard, go on their way, many may hereafter return to give glory to God.

Far more beneficial results, however, have already been ascertained than could reasonably be expected. Light is spreading around, and says Mr Wade, (in a letter dated May 20,) "We are happy and thankful to God, in being able to inform those who are praying and longing for the salvation of the heathen, that a number of precious souls, have, we trust, been born of the Spirit, and translated out of the kingdom of darkness into the kingdom of God's dear Son, since we came to this place; six of whom have been baptized, five men and one woman. Among those baptized, we hope there are two at least whom God has chosen to testify the gospel of his grace to others, and to be fellow laborers with us in our Missionary work. Several who have not yet been baptized, are hopefully pious." Says Mr Judson, "The opposition throughout the district, and the whole place, is becoming more open; at the same time the number of listeners and inquirers is multiplying, and

the excitement in favor of religion is evidently increasing."

#### *Native Assistants.*

The first that offered himself to the service of the mission was Mounng Ing, who was cordially accepted, and sent to Mergui and Tavoy. At the close of his tour, Mr Judson speaks of him thus—"Had the pleasure of seeing Mounng Ing, who has just returned from Mergui. The latter part of his residence there, he daily occupied a zayat in a central part of the town, and made pretty extensive communications of the gospel. He is growing a most valuable assistant; takes up the business without instigation, and appears to be deeply interested in the spread of truth." When the brethren removed to Maula-mying, he accompanied them, and is to be continued in the service of the Mission as an itinerant throughout the place. His manner of address is kind and persuasive, indicating distinctly, the love of Christ, shed abroad in the heart.

Mounng Shwa-ba who aids the operations of the boarding school, has received a new direction for the employment of his powers a part of the time, which promises usefulness. In the vicinity of the Station there is a class of people, called Talaings, who understand the Burman language, but cannot read it. They have shown an equal inclination with others, to attend worship and obtain instruction; and it seemed highly important they should be enlightened in the knowledge of the Bible. The most direct way to do this, was to *read* to them, for which Mounng Shwa-ba was well qualified. Accordingly a temporary zayat has been procured for him, in which he reads the Sacred Scriptures to this people, and to all who are inclined to hear.

Mounng Thwa-a-too, though not recognized as a Missionary, exhibits a spirit of cordial co-operation. He is at Rangoon, and la-

boring to impart a knowledge of salvation. In a letter written by him to Mr Judson, he gives the names of thirteen men and three women, who are disciples of Jesus, but secretly at present, for fear of their enemies. Among these are found a few, who were former inquirers; but most of them are new cases.

Later information enables us to add two to the above, viz. Ko-Myat-Ryan, and Mc Donald. The former was baptized in March, 1828, and has been an assistant in the Mission from that time. "He is," says Mr Judson, "a brother of the first native chief in the place—possessed of a clear mind, considerable native eloquence—and an uncommon degree of mental and bodily activity. He has been an inquirer after truth many years, and has diligently investigated the systems of Boodha, Brahma and of Mahomet. At length he embraced the religion of Jesus Christ, with all his heart and soul, manifesting more zeal and ardor than commonly characterize his cool, considerate countrymen. He has suffered as much persecution as can be openly inflicted under British Government;—but bore it with all the meekness of a lamb, and conducted himself with such forbearance and Christian love, that the tide has begun to turn in his favor. He has given up all worldly business, and devoted himself to assisting us in our Missionary work.

It gives us great pleasure to see him sometimes sitting on a level with some poor beggar woman, endeavoring in language intelligible to her dark mind, to communicate some idea of the mysteries of redeeming love."

Mc Donald is a native Hindoo, 28 years of age. He renounced heathenism a few years ago; afterwards became perplexed, and was thrown into darkness by Unitarian sentiments, in which state he remained, till he heard and embraced the truth at Maulamy-

ing. He understands several languages, as the Tamul, Telinga, Hindosthane, English and Burman. On his being baptized, he instantly gave up a situation producing 50 or 60 rupees a month, because it required his attendance on Lord's-days, but chiefly because he was desirous above all things of devoting himself entirely to Missionary work." Mr Judson renews the most pleasing testimony respecting Moungh Ing and Moungh Shwa-ba, and says of the latter, "it was through a word from him spoken to his daughter, Mah-ree, that the revival commenced in the female school." From these beginnings, how much may be anticipated for the future spread of the gospel through Burmah by means of native converts! Its principles take a firm hold of their affections, inspiring them with more than wonted ardor for their diffusion.

#### *Female Boarding School.*

On the removal of the Mission from Amherst to Maulamyng, one of the first objects of Mr Wade's attention, was to prepare a suitable building for the accommodation of this school. Under the skilful superintendence and care of Mrs Wade, it had grown in the confidence and esteem of the natives, till more children were offered than could be received. But when the school was about to be removed, where the children could not frequently be seen and visited, some parents objected, and withdrew nine of the number. This was no less a source of grief to the teacher, than to the pupils; and led to the adoption of the resolution, that no child should thereafter be received, but under a written contract to remain in the Mission family a given number of years. The beneficial consequences of this measure will be easily imagined. The experiment already made goes far to strengthen and sustain the hopes which were entertained at the

formation of the school. The children exhibit an amiable and tractable disposition, are easily governed, and inclined to give a profound attention to the religious instructions they receive. Moral principle is taking a firm hold upon their feelings, and becoming an object of attraction. Several of the pupils have at different times evinced much tenderness of spirit; and one of them has deceased, leaving a full conviction in the minds of all the Missionaries, of her genuine piety. Her history is deeply affecting throughout; and her rescue from both natural and moral slavery and degradation, is matter of devout thanksgiving to God; and, as an early triumph, won by the instrumentality of this Mission, should encourage them in future labors. Of this child, Mrs Wade thus speaks: "We found her a poor little slave, about seven years old, in the hands of a cruel wretch, who had by a series of unheard of barbarities, reduced her to the last extremity. My heart bleeds even now, to think what she suffered when we first saw her. But she recovered, and enjoyed pretty good health, till she was taken down with her last illness, which terminated in about six weeks. About a month before her departure, she gave pleasing evidence of a work of grace upon her heart, and died enjoying in an eminent degree, all the sweet consolations of a hope in Christ. But it is only those who heard her from day to day lisp her prayers and praises to God; who caught with a joy unfelt before, the first dawn of light which beamed upon her dark mind; who watched with hearts raised to God its gentle progress, that can realize what a precious and heavenly scene the death bed of little Mee Shway-ee presented."

"She sleeps in Jesus, and is blest,  
How sweet her slumbers are."

We had proceeded thus far in the report of this Station, when

additional letters and a journal were received from Mr Judson, bringing intelligence of most interesting character, down to Sept. 21, 1828, assuring us that our fondest anticipations respecting the boarding school are more than realized. Soon after their former communications were forwarded, a revival of religion commenced, and the first child taken, was the only survivor of the school which the lamented Mrs Judson began in Ava. The work spread, and in a few weeks EIGHT, having furnished the most satisfactory evidence of their conversion to God, were admitted to baptism. Of the exact number of the school, since its removal to Maulamyng, we are not informed; but have no reason to suppose from those that were then withdrawn, that it amounts to twenty. How general and powerful must that religious influence have been which has so happily subjected to Christ, nearly, (perhaps more than) one half of the whole. Nor has the work been limited to the school, or identified itself with one class of means; but as in our country, so there, every instrumentality however humble, which went to exhibit salvation by Christ, has been blessed. The preaching of the word by the brethren at the zayats, having proved the power and wisdom of God to the saving of some of the heathen, they in turn have been useful to others. It is a fact worthy of consideration, and of the highest gratitude, that so many of the converts have instantly inibited the spirit of primitive Christianity, and entered with zeal into the work of turning others from idols; and that they moreover, seem so providentially fitted for extending their usefulness, being themselves of different nations, and able each, to address his countrymen in his native language.

From the 1st of January, 1828, to the date of our last information, twenty-one had been baptized at this station; and at a late season



of communion, twenty native disciples were at the table. A spectacle in view of which, the bosoms of all the redeemed might swell with holy joy. It was probably not to be expected that such conquests should be made from the ranks of deluded idolaters without opposition. Their hostility has been aroused and directed to its extent against the disciples, but they have stood firm amidst its virulence, and the word of the Lord has been magnified.

### *Printing Establishment.*

To the accomplishment of their wishes in relation to this establishment, the Board have directed unwearied exertions. They have given the necessary instructions to the brethren in India to carry forward to a happy completion the remaining translation of the Scriptures, and to prepare for publication religious Tracts and elementary works, which they have no doubt will be ready in season. Indeed, they are already assured that their wishes have been anticipated in part, as the following extract from Mr Judson's Journal will show. July, 1827. "I have been chiefly employed for a month past, in revising the New Testament, in several points that were not satisfactorily settled, when the translation was made. Have also completed two catechisms for the use of the Burman schools; the one *Astronomical*, in 38 questions and answers; the other *Geographical*, in 89, accompanied with a map of the world, with Burman names. Commenced a translation of the Book of Psalms." While directions were sent abroad, corresponding measures were adopted at home, to provide a competent printer for so important a situation; and the means of successfully prosecuting the design. The Board trust they have been directed to one, whose heart the Lord has inclined to take this service upon himself. Being made acquainted with the

disposition of Mr Cephas Bennett of Utica, early in November, they had a personal interview with him, and on the 14th by solemn resolutions, accepted him and Mrs Bennett as their Missionaries. This interesting family relinquish a favored situation and a prosperous business, making an unreserved consecration of themselves and property to the cause of the heathen, and anticipating no other temporal reward, than the satisfaction of being useful to them. They are expected to leave this country by an early ship, for the field of their labors.

The prospect that sufficient means will be secured to carry through an edition of the Scriptures, is now encouraging. On application of a committee of your Board, the American Bible Society with great unanimity and apparent pleasure, appropriated 1200 dollars to the object. Generous individuals, about the first of Jan. 1829, came forward with offers of \$50 each, provided others would do the same, making up according to one proposal, the sum of \$1000 by April 1st; and according to the other, \$5000 in five years. The first has been promptly met, and considerable progress made in the second, so that little doubt remains, that by persevering efforts, both will be realized.

A printing press of ample dimensions and finished workmanship, is prepared, and ready to be taken out.

### *Tracts.*

At the last Anniversary, a Committee of the Board was instructed to apply to the Baptist General Tract Society at Philadelphia, and to the American Tract Society in New York, for assistance to publish Tracts in Burman. They delayed their request till about the time a printer should go out. Those benevolent Societies, however, being unofficially apprised of the design, gave early notice of their disposition to



encourage the undertaking. The active Agent of the former has proposed the formation of Societies, whose annual contributions will be exclusively devoted to this object; and has forwarded the amount received. On a recent application to the latter Society, they generously resolved to furnish the sum of three hundred dollars. We cannot contemplate the liberality thus evinced by our sister institutions but with pleasure, as reflecting honor upon the spirit by which they are actuated.

Perhaps there is no country in which the prospect is better, of accomplishing much by the circulation of Tracts, than in Burmah. Nearly all the males can read; and if such manuals of Christian instruction are necessary and desirable in this land abounding in all the means of light and improvement, how much more necessary in that, where the knowledge of the gospel has but just dawned. If here they are instrumental of reforming hundreds who come not within the influence of the ministry, so there, they may be the means of calling the attention of multitudes, and leading them to Christ, whom the Missionaries never saw. In this view, it has been anxiously hoped, that the proposition originating in Utica to raise one thousand dollars for the object, might be carried into effect.

*Ava.*

Rev. Jonathan D. Price, M. D. was the only Missionary at this place. At the date of our last Report, his health was known to be impaired, and fears were entertained that he might not recover. He continued to decline, under the influence of pulmonary consumption, until February 14, 1828, when he died. The particulars of this mournful event have not yet been received. There is no doubt, while his strength would permit, he exerted himself in his

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ordinary work of instruction, for his anticipations were sanguine of ultimate success. Considering their religious system as founded upon false principles of philosophy, he conceived, when this should be demonstrated by the light of science, they would abandon it. Although the Board might not adopt the same opinion, they were certain that the extension of knowledge was favorable to the introduction of Christianity; and considering the character of those Dr Price had under instruction—his connexion with government—its intimate acquaintance with, and tacit sanction of all his proceedings, they thought it might be important to keep up the Station. Accordingly, they gave instructions to their Missionaries at Maulamyng, to take the subject into special consideration, whether one of them ought not to join Dr P. This suggestion could not have reached them, till after the removal of Mr Boardman to Tavoy, when the diminution of their number would probably determine the question. Since the hostile spirit of certain Burmans to the converts at Maulamyng, has been evinced, where they are under restraint by the British, it is more doubtful what would have been the conduct of the Emperor, had any subjects under his eye presumed to change their religion. While it was matter of speculation only, it excited little alarm; but when it should become matter of practice, it might be otherwise. It will deserve the consideration of the Convention, what further efforts shall be attempted at this place.

*Tavoy.*

Rev. G. D. Boardman and Mrs Boardman.

The Board early informed their Missionaries, after their concentration at Amherst, that it would probably increase their usefulness, so soon as they had acquired the language of the country, were

they to separate into different villages, at no very great distance from each other. They took the subject into consideration, and resolved to comply with the proposition, as nearly as possible. They could not establish themselves in the vicinity of each other, the British settlement being new, without placing themselves again under Burman authority, which was inexpedient, while important posts remained unoccupied, where they could have full protection. Accordingly, having deliberated upon the comparative advantages of these situations, they made choice of Tavoy, and united in the opinion that Mr Boardman should remove to it.

Tavoy is an ancient Burman city, situated on the eastern side of a river of the same name, about thirty-five miles from its mouth. It is south east from Martaban about one hundred and fifty miles, and contains a population of more than nine thousand inhabitants. At this place Mr and Mrs Boardman arrived on the 9th of April, 1828. They took with them two native Christians, one of whom, though received by the church, had not been baptized; and four of the lads who composed part of his male boarding school at Maulamyng, the remainder being detained by their parents. So soon as Mr Boardman had procured a residence for his family, he began to receive visitors at his house, and make known to them the great salvation, as well as his limited acquaintance with the language would allow. Among the earliest of those who called upon him, were a company of Karens, who reside in a village about three day's journey from Tavoy. He describes them as being a singular people, devoid of any fixed principles of religion, yet restless on the subject, and obviously anxious to be taught. More fully to illustrate their character and condition, he introduces the follow-

ing account, obtained from one of their company.

"More than ten years ago, a man in the habit of a religious ascetic, visited one of the Karen villages several times, and preached to the people that they must abstain from certain meats, practise certain ceremonies, and worship a book which he left with them. He also told them there was one true and living God. About half the villagers (who were perhaps thirty in all) believed the teacher, and espoused his religion. When he had gone, one of the company, more devoted than the rest, became teacher to his brethren; and although he cannot read a word in the book which they so much venerate, and knows not even in what language it is written, he is their living oracle, and the defender of their faith." Mr B. observes that these men requested him to go to their village, or allow one of the native Christians to go and explain to them the nature and precepts of the Christian religion. He promised to go when the rainy season was past, and gave them a tract, which one of the company could read. A second deputation professed to admire all the sentiments of the tract, and that their aged teacher wept when he heard it read.

While the above account exhibits great credulity on the part of this people, it shows at the same time how much they need instruction, and that Mr B. has in his vicinity whole villages of a people, apparently prepared to receive the word of the Lord. It may be considered an auspicious circumstance, that the unbaptized convert who accompanied Mr Boardman from Maulamyng, is a Karen, and enters cordially into measures for their instruction.

Mr Boardman soon ascertained that to be useful to the inhabitants of Tavoy, he must occupy a zayat. This he procured in a favor-

able situation, and has already received decided encouragement in his work. Two men, one of them a Chinese, have given satisfactory evidence of true conversion, and, together with the Karen, have been baptized.

*Boys' Boarding School.*

This School was commenced at Tavoy with four lads, and has already increased to nine. Mrs Boardman, who was most usefully and happily employed before her removal, with Mrs Wade in the female department, has here found it necessary, being alone, to aid her husband. The conversion of the Chinese, promises not only to relieve her in this respect, but to open the field to more extended labors. There is in this community a class of children, the offspring of Chinese and Burmans by intermarriages, who speak both languages, and form a connecting link between the people of those vast empires. The importance of giving to them a Christian education, will easily be conceived; and the prospect is now fair for introducing a portion of them into the existing establishment, or of organizing a separate school. The Chinese is qualified to instruct either in his own or the English language, and has already entered upon the service.

*Monrovia, on the Western Coast of Africa.*

Intelligence has been received of the death of Rev. Lott Carey at this place—an event which cannot fail to make a deep impression on all who knew him. His continuance, to us, seemed most desirable, as he was eminently active and devoted, in promoting every measure for the temporal and everlasting well-being of the colonists and the natives of the country. But God, who is “infinite in counsel and excellent in working,” saw that his purposes would be best accomplished by removing him, and to

his righteous administration we bow in submission. How far this event will affect our missionary operations at the place, cannot be distinctly foreseen. Doubtless it will interrupt them for a time, as Mr Carey had the entire control of money sent out for that purpose, and until his affairs are settled, no disbursements can be made. It is already ascertained that the school at Grand Cape Mount is temporarily suspended, till further remittances can be made. It was with surprise at such a time, and under such circumstances, the Board learned that a European Missionary had intruded himself upon their ground, and sent home for the means of sustaining himself in the position. They trust, however, as necessary funds have been sent out, that the former instructor, Mr John Rovey, has, ere this, renewed his labors. He is a pious and well informed young man, who has been eight years in the country, become intimately acquainted with the manners of the people, and is therefore more likely to be acceptable and useful than a stranger. The ladies of Richmond prepared and forwarded by the last ship, many suits of clothes for the children of the school.

The church at Monrovia has enjoyed a healthful state from its beginning, and embraces at the present time, besides exhorters, two ordained preachers, Messrs John Lewis and Colston M. Waring. It has received additions by baptism, and nearly every accession of colonists has brought to them fresh strength. Not less than sixteen members of Baptist churches embarked in the late ship from Norfolk, several of whom are men of promise.

*American Stations.*

These are exclusively among the Aborigines of this country, and are highly important, though the measure of success attending them hitherto, from the amount of



labor bestowed, and means expended, has not been great. It is feared that this will continue to be the case, in most instances at least, while their situation remains what it is. Inroads are constantly made upon them by our extending settlements, and the policy of the State governments, to incorporate the Indian lands within their respective limits, and spread over them the influence of their laws. The result, as might be expected, has been to unsettle the minds of the Indians, and expose them to the worst prejudices and passions. Aware of such a state of things, and believing that the only remedy would be found in procuring for them a permanent home, the Board presented a memorial to Congress in the session of 1827-8, soliciting that the subject might be taken into their wise consideration, and a location assigned. The opinions and movements of the officers of government, who had in charge the Indian department, were in happy coincidence with the views of the Board, and a survey of a territory at the west for the object was ordered. On this survey, our Missionary, Rev. Mr M'Coy, was appointed, has executed the trust assigned him, and made his report. Probably no man could have been selected for this service, so well qualified to discharge it with the hope of success, as having the confidence of the Indians from his long residence among them, and being fully acquainted with what their exigencies require. On this Report, Congress has not definitely acted, owing to a press of business; but it is fully believed they will at their next session, and not merely provide the home required, but furnish such Indians as are disposed to remove to it, with the means of so doing. When this shall be accomplished, it is probable the plan heretofore pursued of conducting missions among them, in its most expensive parts, may be materially varied. The first emigrants will

doubtless settle in villages, and take with them the best informed of the tribes, who have had the advantage of the schools taught in them, and are already familiarized to the arts of husbandry, in consequence of which the large farming establishments kept up by the Missionaries may be dispensed with. When the Missionaries, in single families, shall be allowed to sit down among the Indians in their respective settlements, free from secular cares, it is believed that far more good will be realized in their spiritual instruction and improvement.

In referring to particular stations, we shall commence with Carey on the St. Joseph, 25 miles south-east of Lake Michigan, in Michigan Territory.

#### Carey.

*Missionaries*, Rev. Isaac M'Coy, Mrs M'Coy; Mr Johnston Lykins, teacher; Mr Robert Simmerwell, Mrs Simmerwell; Mr Joseph Bey.

At this place, the Commissioners of Government, in September last, negotiated a treaty with the Puttawatomies, by which all the surrounding country, with the exception of ten miles square, was ceded to the United States. Within the reserve, is the site of the Mission, concerning which a provisionary article was incorporated in the treaty, providing an indemnity, when the station shall be given up. This event furnishes another example, showing the absolute necessity of seeking a home for the Indians far to the west. In the meantime, this tribe will be principally shut up on their small reserve. If any advantage is to be looked for from such a posture of their affairs, it must arise from their proximity to the Missionaries, within whose influence they will be more directly placed.

The number of children in the school has been about seventy, and nothing special of a religious nature has occurred till lately, when four of the men engaged on the farm were hopefully brought



to the knowledge of the truth. This event displays in a strong light the sovereignty of divine grace, since it transpired in the absence of some of the Missionaries, on whom the station principally relied for Christian instruction.

A deeply interesting account has also been received by the Board within the year, of the death of Anthony Rollo, at the station. He was a half-breed Puttawattomie, whose mind his father had deeply imbued with the Catholic superstitions; nor was he willing that his son should be placed within the religious influence of the Missionaries. After the demise of his father, a train of incidents conspired to bring Anthony to the school, though imbittered in his prejudices, and fully fortified in his resolution against Protestant Christianity. After residing here for a time, a revival commenced in the establishment, which terminated favorably for him. He early became a subject of conviction; but his former views greatly obstructed his coming to Christ, till at length he saw there was no other refuge. "The 6th of Jan. 1825," says Mr M'Coy, "was a day long to be remembered. It was on the evening of this day, that Anthony desired an interview with some of the Missionaries, and gave them reason to believe that he exercised genuine faith in the Lord Jesus Christ. His views of himself as a poor, justly condemned sinner, were very clear, and his hopes of heaven were based alone on the merits of the Saviour. He became fully convinced of the absurdity of his old Catholic ceremonies, and often entreated Catholics whom he met in this country to read the Scriptures." During a protracted illness, he gave the most unequivocal evidences of genuine faith, and died "leaving not the smallest doubt in those who had known him for the last three years, that he was carried by angels to Abraham's bosom." How will this ran-

somed Indian through eternity bless God for the labors of your Missionaries!

Thomas.

This station is among the Ottawas, on Grand river of Lake Michigan, about 40 miles from its junction with the Lake. Teachers, Mr Leonard Slater, Mrs Slater, Mr Jotham Meeker, Miss Susan Thompson, Miss Richardson. The school at this place may be reckoned at 25, its numbers varying at different times. It has more particularly been reduced within the last season by sickness, which, though not fatal, was for a time nearly universal in the mission family, and obliged them to dismiss many of the children. At the last intelligence, health was generally restored, and wonted labors resumed. Besides the Boarding School, the teachers have commenced in the vicinity a district day school, which approved itself to the natives, and has been well attended. They have also endeavored to qualify themselves for greater usefulness, by acquiring the Ottawa language, in which they have made considerable progress. There can be no doubt of the ultimate advantage of a measure of this kind.

*Valley Towns, on the head waters of the Hiwassee, (N. C.)*

Rev. Evan Jones, Missionary, Mrs Jones, John Timson, Interpreter. The new arrangements at this Station have been carried into full effect for the last year, and promise the best results. The Boarding school has averaged more than 20 pupils, has received the unwearied labors of Mrs Jones, with occasional assistance by her daughter and husband, and is in a prosperous state. Besides this establishment, a school has been organized, under the instruction of Rev. Mr Morrison at Nottely, about 16 miles distant, and is well attended. The Indians in the vicinity provided the school-house, and have contribut-

ted something in provisions, towards sustaining the teacher, while his salary is paid by the Board. The number of children is probably about 30. A third school has been set up at Gatugidsee, by the natives, and though not supported from your funds, is visited and encouraged by Mr Jones with no less promise of benefit from his religious counsels than the others.

The attention of Mr Jones for the year, has been chiefly directed to the acquisition of the language, and to evangelical labors. He has not confined himself to the station, but established preaching at Nottely, Gatugidsee, and Gunnee, or Long-Bullet; at all of which there have been indications of special divine influence. Two have been baptized, and others evince a spirit of solemn inquiry.

#### *Withington.*

This Station was commenced among the Creeks on the Chatahoochee river, within the limits of Alabama. It has never appeared to be an object either of desire or favor, by the principal leaders of the Tribe, who have counteracted the efforts of your Missionary, Rev. Mr Compere, almost invariably. They have not attended preaching, or been willing that others should, though their hostility has not broken out into acts of open violence till within the last year. During that period, they have prohibited even their slaves from hearing the gospel, and prevented such of them as had become pious from attending even privately on the means of grace, without exposing themselves to severe punishment. On one occasion, several of the latter were insolently seized and scourged at the mission house, in the presence of Mrs Compere, and in the absence of her husband. Measures were adopted by your Missionary and the Board, to procure toleration, but without success. How far this spirit of opposition is to be traced to the Indians, may be con-

sidered very doubtful; probably, however, but in small degree, and that under the influence of better men than their advisers, they might have been induced to adopt a different conduct. About this time, Mr Compere received an invitation to become the pastor of a church, and the Board approved of his accepting it; and resolved to suspend the Mission for the present, or until the pleasure of the Convention should be ascertained.

#### *Tinsawatta.*

The school kept at this place, has been removed to Hickory-log-town in Georgia, where there is a prospect of about 30 scholars, under the instruction of Rev. Duncan O'Briant. Rev. L. Meeks, who has been accustomed to visit the station once a quarter, is expected to continue his supervision. Several of the members of the Tinsawatta church reside here, and will, with others, receive the pastoral labors of Mr O'Briant.

#### *Sault De St. Marie, Michigan Territory, (15 miles below the S. E. end of lake Superior.)*

The establishment at this place was commenced the last year, by Rev. Abel Bingham, whose family is expected to join him this spring. It is intended for the Chippewas; and, by its location, promises the best advantage to them, while it will afford the opportunity of usefulness to the U. S. garrison in its immediate vicinity. Mr Bingham has been received and treated with much kindness by Col. Schoolcraft, and by the officers of the garrison. On opening the School, it was attended by more than fifty children, though the average number will not probably exceed forty. Besides preaching every Sabbath to the Indians, Mr Bingham regularly performs one service among the other inhabitants in the settlement, with encouraging prospects of success. Already has the

word excited a spirit of deep interest and inquiry in some of the hearers.

*Choctaw Academy.*

This institution at Great Crossings, Scott County, Kentucky, is in a flourishing state. Its Principal is the Rev. Thomas Henderson, who appears to be happily qualified for the station he fills. The pupils are from various Indian tribes, and have increased to ninety-eight, all of whom are supported by annuities from government. The Lancastrian system of instruction has been introduced here, and is thought to be "admirably adapted to promote order, and excite emulation." A most happy revival of religion has recently been experienced, and twenty-six youths have become hopeful subjects of grace, fourteen of whom have united with the Baptist church. This event must be hailed as highly auspicious in its aspect upon the future welfare of their respective tribes. Col. Richard M. Johnson, lately of the Senate of the United States, exercises a special care over all the concerns of this Seminary, and is its responsible patron.

*Publications of the Convention.*

It is a fact well ascertained, that the disposition steadily and efficiently to promote Missionary and other benevolent operations, is graduated by the amount of correct information which individuals and communities possess. In this view, the religious journals of the day, are exerting a powerful and refreshing influence. They are widening their circulation, and awakening new interest every week. Many inquire after them, and are unwilling to be denied their perusal; while others less acquainted with what they contain, require to be invited, and even urged to read them. Every minister, and other intelligent friend, will take care that those around him, are kept con-

stantly informed of the leading facts and details in Missionary labor.

The Columbian Star, and American Baptist Magazine, are the property of the Convention, and well worthy of extensive patronage. Several thousand copies of them are issued; but it is highly desirable that the number should be much increased. The Memoir of Mrs Judson, just published by the Board, is rich in every thing that interests the heart. No work, it is thought, which has come before the public, has been received with more favor. The Biographer has more than answered our highest anticipations; and having completed the service assigned him, made a generous surrender of it and all its proceeds, to the cause of Christ. An edition of 3500 copies was taken up in about six weeks, and a second edition, of 4000 copies, nearly prepared by the publishers; and it is hoped that no family will be without so valuable a treasure.

*State of the Treasury.*

The Treasurer has received from Apr. 1828, to Apr. 1829, \$16061,90, and paid out 13764,64, leaving an apparent balance in his hands of 2297,21. But the claims now existing against the Treasury, amount to more than the surplus funds; so that in fact, the Board is entirely destitute of means for prosecuting its important objects. It must be obvious to all, that the income of the Board is every way inadequate to the fair demands which are made upon it. They represent a vast body of the Christian church, and realize that the heathen world has a proportionate claim on them for their amount of labor in carrying the gospel to every creature. The Missionaries they now have in employ, are merely an earnest of what should be in the field, and serve rather to descry and report the wants, than to supply them. So urgent have been the solicitations from them for assistance, that the Board de-



terminated some months since, so soon as suitable brethren should offer, to send out, at least, three. Under such circumstances, they deem further measures indispensable, to arouse public sentiment, and call the energies of the *Denomination* into action. What those measures shall be, the Convention, they trust, will deliberately consider. It is at present believed, that no plan promises such certain and effective support, as the formation of auxiliary societies, within convenient distances, through the medium of which every church may forward to the General Treasury, the amount raised by it. Where the object is presented in this distinct shape, unclogged by an alliance with any other benevolent purpose, it is more certain of its due share of attention, without diminishing the amount raised for other Missions. Were all our ministers and churches to combine in the system, a comparatively small amount from each would supply all that is now required:—and will not every church feel itself sacredly bound to bear its proportion?

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*Reflections on the Mission to Burmah.*

1. The friends of this mission may most distinctly recognize the hand of Providence, as indicating by recent developements, great favor towards it. In this light, must be viewed the transfer of so large a portion of Burman territory with its inhabitants, to the sovereignty and protection of British laws. For a season, the aspect of the war was most dark and unpromising to all our operations, while it actually became the source of severe and protracted sufferings to the Missionaries; but it is now apparent that God meant it for good. Notwithstanding the seeming change indicated in the policy of the monarch, in permitting Dr Price without restraint,

to diffuse evangelical sentiments, the spirit recently displayed at Maulamying, leaves us too much reason to suppose, that had he been successful in making converts, the strong arm of authority would instantly have repressed his efforts, and cut short his progress. As it now is, the labors of brethren are no way retarded by the spirit of hostility which has arrayed itself against the successful march of truth, and all who have been subjected by it.

2. The success which has crowned the labors of the Missionaries, while it is calculated to inspire gratitude, confidence, and holy ardor in the work, has been conferred in a way to exclude all self-reliance and boasting, and lead us directly to God. How long have our best efforts been applied, and to how little apparent purpose, till the Spirit of the Lord was poured out. Yet we now see, that it is not a vain thing to serve God, and are rebuked for all the misgivings we have indulged. Our eyes should be directed to him in the prosecution of every work; and while they are, we should neither faint nor be discouraged, but be assured, that in due season we shall reap. Nothing is too hard for God, and though the vision tarry, wait for it, for it shall surely speak, and not lie.

3. Such is the character of the late converts, as clearly to suggest the duty of enlarging our plans and expectations. They intimate that more is to be accomplished by the Mission than we had anticipated. We have been thinking, to benefit the Burmans chiefly if not exclusively, and although this is the prominent and worthy object, we are invited by events, to contemplate the salvation of others also, as no less important. On the borders of Burmah are China and Hindostan; and occasionally the natives of those vast empires, intermix, and swell the population of Burman towns and districts.

One from each of those countries is already numbered among the disciples, and is heartily engaged in persuading his fellows to embrace the faith of the Gospel. What an advantage and privilege, to have thus the door of access opened to the millions of these people. More especially is it so, in reference to China, for whose spiritual improvement so little has yet been done, and for whom so little could be done, from the numberless barriers that obstruct the way. Their language is most difficult; and when acquired, it is no less difficult to gain access to the people. But at this point, a connecting link exists, and what could not be attempted with security, within Chinese influence, may here be carried on with hope of success. Instruction may be given to those who reside at, or visit Tavoy, and by means of them tracts and portions of the Scriptures may be conveyed to the heart of their country. Shall we lose this advantage? or awake to it in all its importance, and furnish the means necessary to its prosecution, and amidst ascending supplications, offer special prayer for this?

*Supplement to Boys' School.*

We are now enabled to say, that all our anticipations as just expressed, are more than realized. The school is increased to 19, and further additions were daily expected. It is taught by Moungh Shway Bwen and L Ke Cheang, Burman and Chinese converts, under the superintendence of Mr Boardman. Its establishment is an object of favor with all concerned. The Civil Commissioner for the Provinces has interested himself in it, and desired Mr Boardman to draw on him for 50 Madras rupees a month, towards its support, and many of the parents of the children, particularly the Chinese, have requested that their sons might be taught the principles of the Christian religion. Mrs Boardman is about commencing a boarding school for girls, as her heart is much set on the object of raising Burman females from their state of ignorance, to the knowledge of God and salvation; but no details can now be given. In view of these most encouraging facts, every heart must glow with gratitude and animating confidence of success.

LUCIUS BOLLES, *Cor. Sec'ry.*

BOARD OF MANAGERS.

Rev. WILLIAM STAUGHTON, D. D. *President.*

Rev. DANIEL SHARP, D. D.

Rev. JESSE MERCER,

Rev. N. KENDRICK, D. D.

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Rev. JAMES D. KNOWLES, *Recording Secretary.*

} *Vice Presidents.*

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Rev. John L. Dagg,

Rev. S. H. Cone,

Rev. Basil Manly,

Dea. William Crane,

Rev. B. Jacobs,

Rev. Elon Galusha,

Rev. Samuel Cornelius,

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Rev. Jonathan Going,

Rev. Henry Jackson,

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Rev. Charles Train,

Rev. N. W. Williams,

Rev. David Jones,

Rev. C. G. Sommers,

Rev. C. P. Grosvenor,

Mr Ensign Lincoln,

Rev. Thomas B. Ripley,

Rev. Alva Sabin,

Rev. Hubbell Loomis.

*Ex Officio,* { R. B. SEMPLE, D. D. *Pres.* } *of the Convention.*  
HOWARD MALCOM, *Sec'ry,*

## MINUTES OF THE CONVENTION.

*Sansom-Street Baptist Meeting-House,  
Philadelphia, April 29, 1829.*

The Convention met at 11 o'clock.

The former President and Secretary resumed their place, according to the provisions of the Constitution.

After singing a hymn, the meeting was opened with prayer by brother Maclay of New-York.

The delegates presented their respective credentials.

*Resolved*, That brethren Lincoln, Waterman, Manly, Cobb, and Farwell, be a committee to examine the credentials, and report who are entitled to seats.

*Resolved*, That an election for President and Secretary be now made by ballot. Messrs Cone and Malcom were requested by the Chairman to collect and count the votes. The Rev. R. B. Semple, D. D. was chosen President, and Rev. Howard Malcom, Sec.

*Resolved*, That the Convention adjourn every day at 1 o'clock.

*Resolved*, That a conference meeting be held every evening, at half past seven o'clock, and that brethren Bolles, Jacobs, and Dagg, be requested to make the necessary arrangements.

Adjourned.

Prayer by brother Chapin, of D. C.

*Afternoon, 3 o'clock.*

Convention met. Prayer by Dr Staughton.

The Corresponding Secretary, Dr Bolles, read at length the Report of the Board, after which a letter was read just received from brother Boardman, and other intelligence given.

Several hymns were sung, and brethren Ballentine and Manly prayed. And it was resolved that a prayer meeting be held in this place every morning, at 6 o'clock.

The printed statement of receipts and payments, as required by the last Convention, was laid on the table for distribution.

Adjourned.

*Thursday, 9 o'clock.*

Prayer by brother Bolles of Salem, Mass.

The Report of the Board was called up and accepted. Ordered, that it be printed with the accompanying documents, under the direction of the Board.

A communication from the Trustees of Columbian College was received and read. Ordered, that it be laid on the table.

The Committee on elections reported, and were discharged. (See list of members.)

A communication from the Managers of the American Sunday School Union, proffering the use of their rooms, where would be found the religious periodicals, &c.; and at the same time inviting the members of the Convention to view the various operations of their establishment, was read.

*Resolved*, That we gratefully accept the kind offer of the American Sunday School Union.

*Resolved*, That brethren Benedict, Colgate, and Farwell, be appointed a Committee on the Treasurer's accounts.

Adjourned to 9 o'clock, to-morrow.

Prayer by Dr Sharp of Boston.

*Friday, 9 o'clock, A. M.*

Prayer by brother Cornelius of Alexandria.

Minutes of yesterday were read.

The Committee on the Treasurer's accounts reported them correctly kept, and sustained by suitable vouchers.

*Resolved*, That the Report be accepted.

*Resolved*, That ministering brethren present be invited to a seat with us in deliberation.

The following persons accepted the invitation, viz.

Henry Smalley,	Thomas Brown,
J. O. Choules,	Robert Ryland,
R. W. Cushman,	Joseph Shepherd,
I. M'Coy,	Wm. Strawbridge,
John Rogers,	Peter Simondson,
J. C. Welch,	J. M. Challiss,
Charles Hopkins,	Charles Moore,
J. S. C. F. Frey,	J. H. Kennard,
John Hewson,	Sam'l Huggens,
C. S. Hall,	John S. Jenkins,
J. P. Peckworth,	T. J. Kitts,
William Moore,	John Booth,
Samuel Smith,	Joseph Matthias.

It being stated that the Board of Trustees of Columbian College, D. C. did not consider the vote of this Convention, at its last triennial meeting, in relation to that institution as *imperative*, and have not for this and other reasons expressed by them, obtained the patronage of any other Association of Baptists; and that those valuable brethren who for three years past have been actively and personally engaged in sustaining the College, deem



it of vital importance that the Convention, at this moment, should make a friendly expression of countenance to the College by furnishing a nomination out of which Trustees for the next three years may be elected: wherefore

*Resolved*, That the requested nomination of at least fifty persons, from which number a new Board may be elected by the contributors, be granted.

*Resolved*, That the following persons compose the list desired :

Robert B. Semple,	D. C.
E. Reynolds,	do.
George Woods,	do.
John McLean,	do.
Richard M. Johnson,	do.
Wilson Lumpkin,	do.
Nathan Towson,	do.
M. St. Clair Clark,	do.
Joseph Gibson,	do.
Charles K. Gardner,	do.
J. L. Skinner,	do.
Isaac Clarke,	do.
Samuel Cornelius,	do.
John L. Dagg,	Penn.
Jesse Mercer,	Ga.
David Benedict,	R. I.
Wm. T. Brantly,	Penn.
Elon Galusha,	N. Y.
Eli Ball,	Va.
William W. Todd,	N. Y.
John B. Yates,	do.
Daniel Corey,	Me.
Nicholas Brown,	R. I.
David Cooper,	Ma.
A. W. Clopton,	Va.
Thomas Stokes,	N. Y.
John F. Wilson,	S. C.
Adiel Sherwood,	Ga.
Basil Manly,	S. C.
Heman Lincoln,	Mass.
Lucius Bolles,	do.
Daniel Sharp,	do.
James D. Knowles,	do.
Jonathan Going,	do.
Spencer H. Cone,	N. Y.
William Colgate,	do.
Charles G. Sommers,	do.
David Woodson,	Va.
Peter Ludlow,	S. C.
William Staughton,	Penn.
William Crane,	Va.
John Kerr,	do.
Robert Ryland,	do.
Levi Farwell,	Mass.
Nath. R. Cobb,	do.
John M. Berrien,	D. C.
B. M. Saunders,	Ga.
Thomas Cooper,	do.
John Culpepper,	N. C.
Platt Stout,	Ala.
John M. Peck,	Ill.
Abner Blocker,	Ala.
S. M. Noel,	Ky.

*Resolved*, That brethren J. L. Dagg, Heman Lincoln, Noah Davis, David Jones, and Levi Farwell, be a Committee on the Indian Missions.

*Resolved*, That D. Benedict, J. D. Knowles, C. G. Sommers and Peter Ludlow, be a Committee on the Publications of the Board,

*Resolved*, That John Peck, E. Galusha and N. R. Cobb, and W. Colgate, be a Committee to consider and propose measures to increase the funds of this body.

*Resolved*, That J. D. Knowles, A. Sherwood, and Archibald Maclay, be a Committee to inquire respecting the propriety and the means of enlarging the Missionary operations of the Convention.

*Resolved*, That brethren Cone, Manly, Sherwood, Brantly, and Crane, be a Committee on the Burman Mission.

*Resolved*, That brethren A. Bennett, C. G. Sommers, D. Benedict, B. Jacobs, A. Sabin, and J. C. Murphy, be a Committee on State Conventions.

A communication from the Hudson River Association was received, read, and referred to the last Committee.\*

Invitations that the Convention be held in Boston and in New York, were laid on the table.

Adjourned to 3 o'clock.

Prayer by brother Train of Mass.

3 o'clock, P. M.

Prayer by brother Galusha.

By vote of Convention, the entire Minutes of the Board for the last three years were read.

Adjourned to 3 o'clock to-morrow.  
Sung 133d Psalm.

Prayer by brother Going of Worcester.

Saturday, 3 o'clock.

Convention met—Prayer by brother J. C. Murphy—Minutes of yesterday were read.

\* The following is the minute referred to above.

"*Resolved*, That this Association view with peculiar satisfaction, the progress of our denomination towards a state of happy and united co-operation, in the formation of State Conventions and Local Associations, for the purpose of concentrating the energies of our already numerous churches. We feel impressed with the belief, that the time has arrived, when we should have some regularly constituted bond or centre of union, towards which, as a denomination, we might look. We do therefore respectfully request the Baptist General Convention for Missionary purposes, to take into consideration, at its meeting in Philadelphia, in April, 1829, the propriety of forming an *American Baptist Convention for General purposes*, to assemble triennially, in some central part of the United States."

The Committee on STATE CONVENTIONS, reported in full, and were discharged. See Appendix, [A.]

*Resolved*, That brethren H. Lincoln, N. Waterman, William Colgate, S. Chapin, and A. Sherwood, be a Committee to report a nomination for a new Board of Managers.

*Resolved*, That brethren Brantly, Dagg, and Staughton, be a Committee to apply to the proper authority, to determine whether an alteration in the style of the Convention, can with facility and safety be made, and in such case, that it be altered so as to be called "*The Baptist General Convention*," and that the first article of the constitution be amended, to read as follows, viz. "Article I. That this body be styled The Baptist General Convention: and its aim shall be to promote Foreign Missions, and other important objects relating to the Redeemer's kingdom."

*Resolved*, That the thanks of this Convention be presented to the Rev. Dr Sharp, for his interesting sermon at the opening of the Session, and that a copy be requested for the press. Dr Bolles and Mr Knowles were appointed to communicate this resolution.

*Resolved*, That Wednesday evening next be set apart for special prayer in reference to the sailing of Mr Cephas Bennet, and wife, and that a collection be made on that occasion. [Mr Bennet goes out as *printer* to the Mission, and carries the cast-iron press lately purchased by the Board, together with a quantity of paper. The types have been cast at Calcutta.]

Prayer by brother Jacobs, of Cambridge, Mass.

Adjourned.

*Monday, May 4th, 9 o'clock.*

Prayer by brother Taylor of Richmond.

The Committee on the BURMAN MISSION reported, and were discharged.

See Appendix, (B.)

The Committee on ENLARGING THE OPERATIONS OF THE CONVENTION reported, and were discharged.

See Appendix, (C.)

*Resolved*, That brethren Cornelius, Sherwood, Crane, Going and Maylin, be a Committee on the African Mission.

Whereas it has pleased God to remove from his church on earth since the last session of the Convention, our brethren STEPHEN GANO, WILLIAM GAMMELL, and ABNER FORBES,

who were members of the last Convention, and of the Board of Managers,

*Resolved*, That the Convention remember with mournful pleasure, the piety, zeal, and faithful services, as well as the private virtues, of their departed brethren; that they cherish for their memory, a strong sense of respect, and pray that God will be pleased to sanctify their death to their families, to the churches with which they were connected, and to the Convention.

*Resolved*, That brethren Williams, Sharp, and Lincoln, be a Committee to prepare rules for the government of this Convention, in the conduct of business, and report at this session.

*Resolved*, That the thanks of this Convention be tendered to the Rev. J. D. Knowles, for the very satisfactory manner in which he has executed the important service of preparing a Memoir of the late lamented Mrs Judson; and that this body entertain a grateful sense of his liberality in the gratuitous tender of this valuable book for the benefit of the cause of Missions.

Adjourned.

Prayer by brother Sabin of Vt.

3 o'clock—*Afternoon.*

Prayer by brother Peck of N. Y.

The Committee to prepare rules, &c. requested time to report at the opening of the next session, which was granted.

The Committee on INDIAN MISSIONS reported, and were discharged.

See Appendix, (D.)

*Resolved*, That brethren Bolles and Lincoln, be a Committee to wait on the Secretary of War, and other public officers, to put them in possession of the views of the Convention in reference to Indian reform.

The Committee on RELIGIOUS PUBLICATIONS reported, and were discharged.

See Appendix (E.)

The Committee on WAYS AND MEANS reported, and were discharged.

See Appendix (F.)

*Resolved*, That to-morrow at three o'clock, a season of devotion be observed in reference to the important objects of this Convention.

*Resolved*, That we now elect the next Board of Managers. See page 201.

Adjourned.

Prayer by brother Sherwood of Ga.

*May 5, Tuesday.*

Brother Webb, of New Brunswick, prayed.

The Committee on the AFRICAN MISSION made a report, which was accepted.

See Appendix, (G.)

*Resolved*, That this Convention view with deep concern the deplorable destitution of ministerial labor which exists in many parts of our country. They know that very many of our own churches have no settled pastor, and seldom enjoy even the preaching of the word. Feeling an unspeakable anxiety to see "the knowledge of the Lord," cover the earth, they cannot but take a profound interest in all measures calculated to bring forward suitable young men for the ministry. They therefore would urge upon their brethren throughout the country, to pray with constancy and fervor, that the Lord would send forth more laborers into the harvest of souls; and that when youth are found, evidently called of God to this work, they may receive every requisite aid in obtaining such education, as may make them "mighty in the Scriptures."

*Resolved*, That this Convention rejoice in the blessing of God, bestowed upon the labors of the BAPTIST GENERAL TRACT SOCIETY; that it views with special interest their efforts for the publication of Tracts in Burmah, and other foreign countries, and recommend the Society to the patronage of all the churches.

*Resolved*, That the thanks of the Convention be presented to the AMERICAN BIBLE SOCIETY, for the donation of \$1200 to assist in the publication of the Sacred Scriptures in Burmah.

*Resolved*, That the thanks of this Convention be presented to the BIBLE SOCIETY OF PHILADELPHIA, for the donation of \$100 to assist in printing the Scriptures in the Burman language.

*Resolved*, That the thanks of this Convention be presented to the AMERICAN TRACT SOCIETY, for its donation of \$300 toward printing Burman Tracts, and also 25,000 pages of Tracts for the Liberia Mission.

*Resolved*, That the valuable and gratuitous services of the Honorable HEMAN LINCOLN, as Treasurer of this Convention, entitle him to the affection and sincere esteem of this body.

*Resolved*, That this Convention view with lively interest, the increasing attention paid by the religious public to Sabbath Schools and Bible Classes, and earnestly recommend their estab-

lishment, and vigorous prosecution in all our churches and congregations.

*Resolved*, That as the Missionary operations of this Convention do so deeply affect the glory of God, we recommend to the Churches represented in this Convention to observe the first Monday in the three following years, as a day of fasting and prayer, that God would crown with abundant success, their efforts to spread the blessings of the Redeemer's kingdom.

*Resolved*, That in view of the importance of the Missionary enterprise, and with a firm belief that the blessings of God alone can secure the success which we desire; and from a conviction that the prayers of the denomination have been mercifully answered in the late signal outpourings of the Holy Spirit, upon our Mission to Burmah; therefore it is recommended, not merely to every member of this Convention, but to every member of the Baptist churches throughout the United States, to spend an half hour every Sabbath morning, as soon after the rising of the sun as may be convenient, to implore the continued outpouring of the Spirit of God upon the Missionary stations connected with this body, upon our beloved country, and the world.

*Resolved*, That a printed statement of the receipts and expenditures, similar to that presented at the opening of this session, be furnished by the Board at each future meeting of this Convention.

*Resolved*, That the next Convention be held with the Oliver street church, in the city of New York.

*Resolved*, That the Rev. W. B. Johnson, of S. C. be appointed to preach the Sermon at the opening of the next Convention. In case of his failure, Rev. Dr. Chapin of D. C.

*Resolved*, That the printing and distribution of the Minutes be committed to the Board of Managers.

Adjourned.

Prayer by brother Maylin of Pennsylvania.

*Afternoon*—3 o'clock.

The time was spent in prayer, singing, and exhortation. Eight or ten brethren took part in the exercises, which were of a peculiarly solemn and affectionate character.

The Minutes having been carefully read, corrected, and approved, the Convention adjourned.

ROBERT B. SEMPLE, *President*.

HOWARD MALCOM, *Secretary*.



## APPENDIX,

CONTAINING DOCUMENTS SUBMITTED TO THE CONVENTION.

[A.]

## STATE CONVENTIONS.

THE Committee to whom was referred the consideration of State Conventions, beg leave to

## REPORT :

That after a deliberate investigation of this most important subject, they have experienced great pleasure in contemplating the existence of *ten* efficient and prosperous State Conventions, embracing the growing interest of the Baptist denomination in as many of the United States. Some of these have contributed to missionary and other objects contemplated in the formation, and under the supervision of this Convention. A statement of what has been accomplished by the different State Conventions to promote the empire of Immanuel would have been made ; but the Committee found it impracticable, owing to the absence of their several Annual Reports.

Your Committee respectfully suggest the importance of recommending not only the formation of Conventions in all the remaining States of the Union where such Institutions do not already exist ; but, that each State Convention be affectionately solicited to transmit to this body at its triennial sessions, an account of the number of Baptist churches and members within its bounds, together with the amount of moneys expended for Foreign and Domestic Missions, Education, Tract, Bible, and other important objects connected with the interests of our denomination ; and also a statistical account of Sabbath Schools, Bible Classes, and revivals of religion within their respective bounds ; so that an accurate view of our denomination in this country, at least so far as information can be obtained, may be spread upon the pages of our Report.

Your Committee beg leave further to report, that in their opinion this Convention does in the most perfect manner, embrace within the bounds of its purview, all that appears to be contemplated in the recommendation of the Hudson River Baptist Association, as expressed in the 38th Article of the Minutes of that body, for 1828.

All which is respectfully submitted,

ALFRED BENNETT, *Chairman.*

[B.]

## BURMAN MISSION.

The Committee to whom was referred the consideration of the Burman Mission, beg leave to

## REPORT :

We regard the subject of the Burman Mission as one of the very first magnitude, and preferring claims to your regard, which should be carefully pondered and duly appreciated. Your Committee are of opinion that a period so rich in success, so bright with expectation, and so inviting to benevolent and renewed effort, has seldom distinguished the history of any Christian enterprise ; and it is certain that the Burman Mission never before assumed an aspect so much adapted to the excitement of intense solicitude.

The tide of intelligence which has lately rolled in upon us from that remote and gloomy region, sweeps off from our minds those misgivings which previously paralyzed our endeavors, and once more rouses to action our dormant affections. Indications which cannot be mistaken, are marking out the Burman Empire as the future scene of Gospel churches ; and many redeemed souls, as we ardently trust, have already followed the Saviour's footsteps amid the baptismal waters, and are now enjoying the peace of God, which passeth understanding.

Upon a careful examination we most cordially approve the plan of operations which your Missionaries in that quarter have pursued, and upon which your Board have bestowed their sanction. The changes which have taken place,

and the locations which have been sought, in consequence of the fluctuating residence of the natives, have all been the obvious result of prudence, and an untiring devotion to the missionary cause. The brethren have evinced in all their transactions the frankness, humility, and self-denying spirit of faithful ministers. All their plans have been submitted to your Board, and no important step taken without its advice and approbation. Whilst this disposition on the part of the Missionaries to conform to the intentions and directions of your institution remains as it now is, a harmonious and successful prosecution of the work may be confidently anticipated.

Were it possible, we would rouse the slumbering energies of every Baptist in the Union, in reference to the mission now under consideration. This globe hardly presents a more ample field for exertion in the cause of Christ. The climate of the country is, on the whole, not adverse to human life. The numerous rivers with their branches which water it, afford an abundance of fertile land, capable of supporting a dense population; and hence, contiguous towns and villages, containing from 200 to 1000 inhabitants, may be found to an almost indefinite extent. Rice and poultry, with a great variety of fruits and vegetables, are the principal articles of food. The state of those useful and domestic arts by which the accommodations indispensable to comfort may be obtained, is sufficiently advanced for all the common purposes of life. In addition to the facilities already stated, we must not omit the fact that most of the male Burmans are able to read. By this circumstance they will be rendered accessible by means of the press, and tracts and copies of the Scriptures may be diffused among them to any extent.

We feel a peculiar interest in presenting to the notice of the Convention the custom of the Missionaries in bringing into the field of active labor the services of native Christians. Whilst such assistants may be employed at an expense seven eighths less than what is necessary for American or European teachers, they exert a more direct and powerful influence. The continuation of this practice is therefore strongly recommended. A brother in New-York, with his wonted liberality, engages to furnish annually, should no intervention of Providence hinder, the sum requisite to support *one native preacher*. This will be about \$100 per annum, and we do confidently hope that many others will be found both able and willing to imitate this noble example.

The plan submitted by Mr Boardman, for the establishment of native schools is wise and judicious. It requires no arguments to prove that the most likely way to the demolition of the abominable idolatries which enfeeble the souls of the heathen is the introduction of rational and Christian education among the rising generation. We therefore earnestly recommend the adoption of the plan as far as may be compatible with the means at command.

We find that the accounts of your Missionaries have been faithfully and regularly transmitted to your Board, and that the utmost economy and frugality have prevailed in their expenditures.

In conclusion, the Committee would express their unfeigned and heartfelt thankfulness to the God of all grace for the signal manifestations of his favor vouchsafed to the Burman Mission, and pray that he may continue to smile upon your Missionaries and native teachers and Board of Managers in all their future efforts to spread abroad the savor of the Redeemer's name.

Respectfully submitted,

S. H. CONE, *Chairman*.

[C.]

## ON ENLARGING OPERATIONS.

The Committee appointed to inquire respecting the expediency and the means of enlarging the Missionary operations of the Convention,

### REPORT:

That they have considered the subject referred to them, with a strong conviction of its importance; and their reflections and consultations have led them to a decided opinion, that the Convention owes it to the Head of the church, to the denomination which it represents, and to a world lying and perishing in wickedness, to multiply its efforts to diffuse the knowledge of salvation through Jesus Christ. They feel, that our churches possess ample ability to prosecute missionary endeavors, of a far more enlarged range than those in which the

Convention is now engaged; and that the time is fully come, when the state of feeling in our churches justifies a determination, on the part of the Convention, to commence immediately additional operations.

The Committee are aware, that the selection of new fields of labor, and the arrangement of measures for increasing the resources and the efforts of the Convention, must be referred to the deliberate judgment of the Board of Managers; but they will, in fulfilment of their duty, suggest a few considerations.

On the subject of Missions at home, the Committee think, that the welfare of our churches, and the general state of religion in our own country, demand the attention of the denomination. An increased measure of prayerfulness and effort, for the spread of pure and undefiled religion over our own land, is demanded of our churches. But it is the opinion of the Committee, that the Convention can best serve the cause of the Redeemer, by limiting its Missionary operations to the Aborigines and to Foreign Missions, and leaving Domestic Missions to the State Conventions, and to Domestic Missionary Societies, which are best acquainted with the wants of particular districts, and can most wisely and efficiently apply their means for the relief of those wants.

The Committee feel, that measures ought to be devised, to bring into closer concert the whole denomination; and especially those portions of it which are spread over the states west of the Alleghany mountains. From that vast region, which contains one third, at least, of the population of the United States, no Delegate is present at this Convention; and our brethren there have very little share in the labors and pleasures of the missionary enterprise. Your Committee think, that the Board ought to take this subject into deliberate consideration, and devise measures, if possible, to draw our western brethren into union and co-operation with us, in spreading the gospel of our common Lord. Committees of Correspondence, at different points, might, perhaps, be beneficial.

In regard to the missions already established, the Committees appointed to take them into consideration will doubtless propose such measures for their enlargement, as they may judge to be expedient. Your Committee will merely say, that, in their judgment, two Missionaries ought to be sent to Burmah as soon as it may be expedient, with a view to the stations at Rangoon and Ava; that another should be sent, of competent talents and education, to labour among the Karens, to construct for them a written language, and translate the scriptures; that a proper person should be stationed as an assistant to Mr Judson, in translating the Scriptures, preparing tracts, &c. in order that if one of the translators should die, this important work might not be suspended; that, for the same reason, another printer ought to be sent without delay; and that school teachers, both male and female, of suitable character, might be sent to Burmah with great advantage to the cause of truth. They think, too, that the Mission at Liberia ought to be sustained, and that a successor to the excellent and lamented Lott Cary should be immediately provided.

The Mission Stations among the Aborigines of this country, in the judgment of this Committee, to be supported with a liberality and zeal, commensurate with the claims of those unhappy tribes, on the benevolence of the Christian world, and with our special duty, as Americans, to the miserable remnant of those powerful nations, which once possessed the country that we inhabit. Their temporal and their spiritual condition is deplorable indeed; and they call on us, with the voice of perishing men, to help them. It seems to be nearly certain, however, that they must be removed from their present situation, to some permanent home, before attempts to teach them the religion of Christ can be made, with a very cheering prospect of success. The Committee, therefore, think that our present stations cannot, with advantage, be much enlarged, if at all; but they anticipate, with strong hope, the accomplishment of measures, under the direction of the government of the United States, for the permanent settlement of the Indians in some part of the country west of the Missouri. If such a measure should be carried into successful operation, the Committee think that the Convention ought to make all the exertion in its power, to raise these degraded and benighted men to the enjoyment of the blessings of civilization, and of the hopes of Christianity.

China is fast bound in the fetters of superstition and despotism. Direct missionary efforts in China Proper are supposed to be at present impracticable. But God has placed within our reach, in the neighborhood of our stations at Maula-ming and Tavoy, a considerable number of Chinese; and from these provinces,



there is frequent intercourse with China. The providence of God seems thus to have made it our duty to send one Missionary, at least, to be stationed at Tavoy perhaps, or in its neighborhood, who shall study the Chinese language, and direct his efforts to the instruction of the Chinese. One of the persons baptized at Tavoy is of this nation, and may become a valuable missionary among his countrymen.

Greece, too, is an inviting field. Her political situation, it is hoped, is assuming a permanent character, favorable to the introduction of the Gospel. Her moral condition gives her a claim on the efforts and the prayers of the friends of missions. Her political sympathies are in favor of American Missionaries; and her religious feelings, so far as they operate, would doubtless give a special advantage to our own denomination.

The Committee think, therefore, that one competent Missionary, at least, ought to be sent to Greece, who may learn the language, survey the country, ascertain the best modes of benevolent action, and thus prepare the way for a regular and permanent system of operations.

South-America has repeatedly been presented to the Convention, as claiming its attention. The great extent of country, and the numerous and diversified population, embraced in this general name, make it difficult to determine on any specific plans. The political state of many of the countries in South-America is yet unsettled; and the prejudices of their inhabitants are as yet unpropitious to the successful introduction of Protestant Missionaries. But light is penetrating and dispersing the darkness. Schools, Bibles, the press, intercourse with foreign nations, and other means, are operating to prepare South-America for the unobstructed entrance and spread of the pure Gospel of Christ. The Committee think that the Convention ought to keep in view its duties to these countries, and to seek for a suitable person, who may visit them, and examine their condition. As a denomination, we know little concerning them, and it is believed that official intelligence respecting their situation, their wants, and the best methods of operation among them, would be a suitable preparation for the ultimate establishment of missions there.

The Committee will not detain the Convention, by other suggestions on this head. They are desirous that the Convention, and the denomination which it represents, should feel that we have merely entered on the service to which our Redeemer calls us; that wider efforts, more liberal contributions, and more importunate and humble prayer, are required of us; and that our numerous churches ought to engage in the missionary enterprise with more concert, zeal, and efficiency, than we have yet witnessed. "According to the lowest computation of the numbers of the human family, upwards of four hundred millions of our fellow men are idolaters or Mahometans. The largest and fairest regions of the earth are yet under the dominion of superstition, and its manifold miseries. By whom is the gospel to be preached to these millions of human beings; and these dark places of the earth to be recovered to the dominion of the King of Zion? Plainly, it must be done by the Christian church. And will so large a part of that church as the American Baptists, be contented with supporting nine or ten ordained Missionaries, and expending from twelve to twenty thousand dollars per annum, to spread the knowledge of the Saviour? Why should we, who number so great a portion of the Christian host, come up to the help of the Lord, with a force and zeal, so inadequate to the wants of a world lying in wickedness—so disproportionate to the strength of the denomination?"

"Brethren, let us resolve, that we will neglect our duty no longer. Churches of Christ, remember that you are not your own. He who purchased you with his blood, calls on you to engage in this glorious enterprise, with the full measure of your ability; and to advance, with united hearts, and concentrated energies, like an army with banners, to fight the battles of Lord, until the kingdoms of this world shall have become the kingdom of Immanuel."

On behalf of the Committee,

JAMES D. KNOWLES, *Chairman.*

[D.]

## INDIAN MISSIONS.

The Committee appointed on the Indian Missions, have had that subject under consideration, and ask leave to

## REPORT:

That in reviewing the history of our Missions among the Indian tribes, for the last three years, we are unable to perceive any great advance in the important work. On the contrary, the conviction forces itself upon our minds, that after all the toils and anxieties that have been endured on account of this wretched people, they must perish, unless some more effectual measures can be adopted for their preservation. A few, it is true, have been rescued from their moral death; and the use of the same means, by which they have been saved, will continue, by the divine blessing, to impart spiritual good to a small number of individuals; but that it will effect a complete elevation of the Indian character, and a general diffusion of gospel blessings among them, we dare not hope. It is the full conviction of your Committee, that no measure, which has yet been proposed, is so likely to accomplish these objects as the settling of the Indians in a permanent home upon our western lands, connected with a prosecution of missionary labors among them. Under this conviction, we contemplate with pleasure the movement which the Government of our country appears to be making towards this object, and we earnestly recommend that the Convention use all proper measures to keep this object steadily before the eye of Government, as well as of the Christian community, and to exhibit it in a clear light.

The Committee view with deep concern, the necessity which seems to exist of relinquishing the Withington Station. Should the measure be finally resolved upon, we hope that the Board will find other ways opening before them for extending the influence of missions, among these degraded tribes.

The Committee do not deem it necessary to lay before you a statement of the condition and progress of each Station, such an account having been already presented in the Report of the Board of Managers. But we suppose it may not be improper to express, in general terms, our confidence in the management of the Board and devotedness of the Missionaries.

Just at this time, when the Burman Mission is assuming so interesting an aspect, the Committee apprehend there may be danger, lest our feelings be drawn forth somewhat exclusively towards that Mission; and lest by allowing it to absorb our thoughts, we forget in our prayers, and neglect in our efforts, these our dying neighbors, than whom no heathen tribes on earth have a more obvious claim upon us. We hope every prudent measure will be taken by the Board to keep alive in the public mind a sense of the obligations which we are under to this injured people, whose home and country we possess; and especially to interest the feelings of Christians on this subject, since to them we must chiefly look for the adoption and prosecution of such measures as will tend to redress the wrongs we have committed. As but little seems to have been done of late in the mission cause, by our brethren in the Western States, we indulge the hope, that if the claims of these unhappy beings, who rove about the borders of these States, were properly and fully represented, a right feeling might be elicited in their behalf.

In conducting missions among a people who need to be taught the arts of civilized life, as well as the truths of the gospel, the operations must necessarily assume, in some degree, a secular character. We are glad, however, to have it in our power to state that funds have been furnished by government, and placed under the control of your Board of Managers, for this very department of Missionary labors. A knowledge of this fact, we conceive, will satisfy the minds of any, who from a desire to see the funds of the Convention appropriated to objects exclusively religious, may have been disposed to complain that so much has been expended for the accomplishment of so little spiritual good to the Indians. Our Government are disposed to teach them the arts of civilized life, but for the instruction of them in gospel truth, reliance must be had upon the contributions of Christian benevolence. These contributions, your Committee think, ought to be solicited, especially as they have been obtained as yet, in a degree not at all commensurate with the

importance of the object, and the extent of our obligations. Through the care and diligence of our valuable Missionary, brother M'Coy, the Stations at Carey and Thomas, with which he is connected, have derived their support principally from Government for the last three years.

The Committee would further express their great pleasure in contemplating the probable results of the recent laborious tours made by our brother M'Coy, to the West, in order to find a suitable place for the proposed settlement of the Indians. These tours have been made by him under the appointment and in the pay of the Government; and we are happy in being assured, that in his transactions with public officers, his conduct has been such as to secure their confidence in his integrity; and at the same time to impress their minds with a conviction of his entire devotedness to the interests of the Indian tribes.

The Committee are of opinion that much good might be effected, if the Missionary Stations were visited by some suitable person or persons, on whose judgment the Board and the public could rely, and if the information thus obtained were diffused through the community.

For the accomplishment of one of the important objects, recommended above, the Committee would suggest to the Convention the propriety of adopting the subjoined Resolution.

*Resolved*, That the Board of Managers be requested to prepare, in the name and behalf of the Convention, and to lay before Congress at their next session, and at their subsequent sessions if necessary, until the next meeting of the Convention, a memorial, in favor of granting to the Indians, as a permanent possession, a portion of our western lands, suitable for their settlement and future home.

Respectfully submitted,

J. L. DAGG, *Chairman.*

[E.]

## RELIGIOUS PUBLICATIONS.

The Committee on Religious Publications, beg leave to

### REPORT:

That two periodical works, under the patronage of this body, viz. the American Baptist Magazine, and the Columbian Star, are in successful operation, and are diffusing a salutary influence, with regard to the principles of Evangelical religion, and the benevolent enterprises of the present day on the minds of multitudes of our extensive population. As they are now conducted, they will probably be a source of revenue to a small amount, at least, and they are certain not to incur an expense to the Convention. As profits of the Columbian Star, for the last year, Rev. Mr Brantly has paid to the Convention one hundred dollars. The Memoir of Mrs Judson, compiled by Rev. Mr Knowles, of Boston, and lately published under the auspices of this body, bids fair to become an important auxiliary in its missionary operations; 3,500 copies of this work were disposed of in a few weeks; 4000 more are now in the press, and will soon be ready for delivery. This interesting publication besides detailing the eventful incidents in the life of the distinguished individual, whose name it bears, gives a concise history of the Burman Mission, and is well calculated to awaken feelings of pious solicitude and generous sympathy, in the breasts of all who desire the salvation of the perishing millions of this benighted empire. We most cordially recommend this work to the patronage of our Christian friends, and hope that not only by thousands, but by tens of thousands, it may be speedily circulated throughout our churches. For every copy purchased of this work, a small, but certain contribution will be made to the funds of the Convention; 350 dollars have already been paid over to the treasurer, as the profits of the first edition, and a still higher ratio of profits may be expected to arise from the sale of future editions.

DAVID BENEDICT, *Chairman.*



[F.]

## WAYS AND MEANS.

Your Committee of Ways and Means, having given diligent attention to the duties assigned them,

## REPORT :

As the spirit of Christianity, and the spirit of Missions are identical, we regard the promotion of ardent piety, and the diffusion of Missionary intelligence throughout the denomination, as the most certain and powerful means of increasing the funds of the Convention.

As particular measures for procuring funds, we recommend the plan of Primary and Auxiliary Societies, adopted in New England, and the system in operation in the State of New York, by which each church becomes a Primary, and each Association an Auxiliary Missionary Society. We would, however, give the preference to the latter plan, where its adoption is practicable. We further recommend, that every Baptist Minister in the United States, be earnestly solicited to spend at least four weeks in each year, gratuitously, in directing and nourishing a missionary spirit, by visiting individuals, addressing churches, associations, &c.

We also recommend, that where the situation of churches will admit, collections for Missionary purposes be taken up at each monthly concert.

To give efficiency to the above methods for raising funds, we recommend that the Board issue a quarterly Circular on a half sheet, and forward a copy of the same, regularly, to every Baptist Minister or church, in the Union, so far as practicable—said Circular to contain the most interesting Missionary intelligence which can be procured.

All which is respectfully submitted.

JOHN PECK, *Chairman.*

[G.]

## AFRICAN MISSION.

The Committee on the Mission to Africa respectfully

## REPORT :

That they are deeply penetrated with the magnitude of the subject submitted to their consideration. Nor are they alone in this conviction. It will be seen by reference to the Minutes of former meetings of this Convention, that this Mission claimed and received an early attention. The determination of the American Colonization Society, to establish a colony on the coast of Africa, appeared to open a wide and effectual door for the introduction of the gospel into that country ; and the astonishing success of the labors of that institution has served to deepen the impression of the utility and importance of the subject. The Colony already contains upwards of twelve hundred settlers, and the disposition to emigrate is evidently increasing. Among those who have availed themselves of the opportunity to return to the home of their fathers, are many of our own brethren ; and it cannot be doubted that many more will remove thither. Here, a wide field is spread before us, white unto the harvest. And who has appeared to labor and to reap ? Our late beloved brother Lott Cary was appointed to the work about eight years ago, and entered upon it with holy resolution and delight. This excellent man went out to Africa, under the patronage of the American Colonization Society, as well as of this Convention, and his support has been principally derived from that Society, and his own individual exertions. Could he have devoted his whole time to our service much good might have been expected to have resulted from his labors. But he was under the necessity, in the infant and often distressed state of the Colony, to assist in its government and defence ; as well as to act as its physician.

While he discharged the pastoral duties to the church at Monrovia, he, for about five years, kept in operation a native Missionary school, numbering from eighteen to thirty-six scholars ; and a considerable number

of native children, were here reclaimed from their heathenish customs, and taught to read the sacred Scriptures. Two native men at Grand Cape Mount, being brought to the knowledge of the truth, were baptized; both of whom manifest a strong desire to labor for the salvation of their fellow countrymen. A young man, named John Revey, who has been teaching school eight years in Africa, was received into the fellowship of the church by baptism, about two years ago. The native mission school was removed from Monrovia to Grand Cape Mount, and placed under his care. The native kings were anxious that this school should be supported, and it continued to prosper until the death of our Missionary. We have learned that one of the Swiss Missionaries has since taken charge of the school, though the natives greatly prefer an English or American teacher. The Baptist church at Monrovia, consisting now of about one hundred members, and a Missionary Society in that town, remain as evidences of the fidelity and success with which our Missionary performed the duties of his station. It is a source of consolation to the friends of Mr Cary, that though his life was terminated in an unexpected moment, and in a most distressing manner, the unwearied diligence and fidelity with which he discharged the important trust confided to his care—his zeal for the honor of religion, and the purity and piety of his general conduct, have gained him a reputation which must live in grateful remembrance, as long as the interesting Colony exists, in whose service he lived and died. Your Committee cannot help expressing their regret, that so small a portion of benevolent feeling has been exercised towards this Mission, and that so little has been accomplished during the eight years of its existence. They believe, however, that what has been done ought to animate us to more enlarged and vigorous efforts for its future support and prosperity.

When it is considered that the American Colonization Society have already introduced hundreds of our people into Africa, and that there is reason to believe assuredly, that they will soon have thousands there—that the trade with that country is rapidly increasing—that a respectable church of our own denomination already exists in Monrovia, which is prepared with a Missionary Society there to aid our operations—that the natives greatly desire the establishing of schools and the preaching of the gospel—that Missionaries can be supported there, under these circumstances, for one fourth of the amount requisite for the maintenance of Missionaries in the east, or even on our own frontiers—and that they can immediately commence their work in their own language, may we not hope that some brethren of competent talents will be found to offer themselves for this noble work, and that a spirit of liberality and of prayer, on this behalf, will pervade the churches throughout our happy and prosperous country?

Your Committee have not had sufficient time to give to this subject all the consideration which it demands, yet they indulge the hope that the importance of the object, and the facilities for obtaining it, thus briefly and imperfectly stated, may, through the blessing of God, serve to awaken the minds of our churches to this subject.

We recommend the adoption of the following resolutions:

*Resolved*, That this Convention cherish a grateful recollection of the self-denying labors of our late lamented Missionary to Africa, Rev. Lott Cary; and that we sympathize with his family, the American Colonization Society, and the church at Monrovia, in the loss they have sustained in his death.

*Resolved*, That it be recommended to the Board, to take measures for supplying the vacancy occasioned by the death of brother Cary, as soon as possible, by an able white Missionary: And that they endeavor to the utmost of their power, to promote the success of this Mission, as one in which the Convention feel a special interest.

S. CORNELIUS, *Chairman.*

*Account of Moneys received by the Treasurer of the General Convention of the Baptist denomination in the United States for Foreign Missions, from April 21, to May 22, 1829.*

From Washington, Me. Aux. &c. from Rev. Mr Bond, per Mr Nathan Arnold.	43,63
Cash to aid in publishing the Bible in the Burman language, from a friend to the Bible and Missionary cause,	15,00
From Dea. J. Loring, Treas. of the Boston Bap. Aux. &c. to be appropriated as follows:	
For female schools in India,	244,69
Do. do. Burmah, in care of Mrs Wade,	69,02
From the Fem. Pri. Soc. of the Second Bap. Ch. in Boston, for general purposes,	126,29
	<hr/> 440,00
From Juv. Soc. connected with the Fem. Sab. School belonging to the Second Bap. Ch. and Soc. in Boston, to aid in the education of a child at Carey Station by the name of Margaret B. Doyle,	22,00
From Lincoln & Edmands, being profits on first edition of Memoir of Mrs Judson,	350,00
From Burman Fem. Ed. Soc. Boston, to be appropriated exclusively for the education of Burman children, per Mrs C. A. Wilbur,	188,00
From Rev. Elias McGregory, contributed as follows:	
From people in Suffield, Ct.	31,27
From Agawam, Mass. per Rev. T. Barrett,	10,00
Ashfield and vicinity,	6,10
Donations from a number of individuals,	2,73
For printing the Bible in Burmah,	<hr/> 50,10
John Conant, Esq. being part of a bequest from Mr Stevens for Foreign Missions,	22,00
Mr Hadley, per Mr E. Lincoln,	2,50
A friend to Africa, avails of Jewelry, for mission to Liberia, per Mr E. Lincoln,	6,00
From the Amer. Tract Soc. to aid in publishing tracts in Burmah,	300,00
The Fifth Bap. Ch. in Philadelphia, per Rev. J. L. Dagg,	200,00
Fifty dollars of which are from Rev. Joseph Maylin, for publishing the Bible in the Burman Language—Fifty dollars for Indian missions in the United States—and ten dollars from a respected individual for publishing the Bible in Burmah.	
From Mr Wm. Dabney, Treas. of the Virginia Bap. Miss. Soc.	200,00
Fifty dollars of which are from Dea. Wm. Crane, for printing the New Testament in Burmah, and fifty from Richmond Fem. Miss. Soc.	
From the Mulberry-st. Ch. N. York, per Rev. Mr Maclay,	100,00
The Pennsylvania Baptist Miss. Soc. viz.	
For foreign Missions,	150,00
For domestic Missions,	50,00
Per Rev. Sam'l Huggens, Treas.	<hr/> 200,00
Georgia Bap. Conv. for For. Missions, per Rev. A. Sherwood, Treas.	400,00
Do. do. do. for printing New Test. in Burmah, do.	50,00
Oliver-St. N. Y. Bap. For. Miss. Soc. by Rev. S. H. Cone, per Mr C. L. Roberts, Treas.	800,00
Members of the Bap. Ch. and congregation at Pemberton, or New Mills, N. J. for the translation of the Scriptures in the Burman language, per Rev. John Rogers,	52,87
South Bap. Ch. in the city of New-York, per Rev. C. G. Sommers,	100,00
Fifty dollars of which are from the Fem. Miss. Soc. for publishing the Bible in the Burman language, thirty dollars from the Youth's Miss. Soc. in the Sunday school for the support of a female scholar, to receive the name of Sarah Lockwood Sommers, and 20 dollars for publishing tracts in Burmah.	



From Bap. For. Miss. Soc. of Salem, N. J. by Rev. Jos. Shepherd,	5,00
Fem. Miss. Soc. of the 1st Bap. Ch. Philad. by Rev. W. T. Brantly,	100,00
Richmond Fem. Judson Soc. on account of the Virginia Bap. Miss. Soc. for Burman Fem. schools, from Jane N. Daniel, and Frances B. Greenhow, by Rev. James B. Taylor,	14,00
Bap. Miss. Soc. Baltimore, from Rev. S. W. Lynde, by Rev. Mr Ryland,	36,50
Mr Nathaniel R. Cobb, Boston,	100,00
Bap. Miss. Soc. District of Columbia, per Rev. S. Cornelius,	102,50
Fifteen dollars of the above are from the Africans connected with the First Bap. Ch. in Washington, D. C. for African Mission. Rev. James D. Knowles, it having been contributed by ladies of the Second Bap. Church and congregation in Boston, to aid in printing the Bible in Burmah,	
Ladies in Second Bap. Ch. and Soc. in Eaton, N. Y. for Mrs Wade's School, per Rev. J. Peck,	61,00
Second Bap. Ch. and Soc. in Eaton, per Rev. J. Peck,	6,50
Madison, N. Y. Bap. Aux. Soc. &c. per Rev. J. Peck,	3,40
Philadelphia Fem. Dom. and For. Miss. Soc. Auxiliary, &c. per Rev. Dr. Staughton,	112,50
Oliver-st. N. York. Fem. For. Miss. Soc.	200,00
	220,00

Fifty dollars of the above are to constitute Rev. Mr Cone a subscriber to aid in publishing the Bible in Burmah—and fifty dollars as a similar mark of respect to the venerable and Rev. John Stanford—fifty dollars of this sum was contributed by Mrs Mary Ellis, through Mrs Cauldwell, N. Y.

From Cortland, N. Y. Bap. Miss. Soc. Aux. &c. per Rev. A. Bennett,	12,84
East Jersey Bap. Miss. Soc. per Rev. G. F. Webb,	124,00
Whitesboro' Female School Soc. for Mrs Wade's school, per Mr Galusha,	20,41
Rev. John Seger, Heightstown, (N. J.) Bap. Ch. collected at the monthly concert, per Rev. W. T. Brantly,	10,00
A widow woman of Nottingham Square, N. J. per W. T. Brantly,	3,00
Rev. Mr Galusha for Bible in Burmah,	10,00
Mrs Sarah Rogers and others, Little Falls, N. Y. for the same object, by Rev. E. Galusha,	7,00
Rev. C. D. Mallory, near Columbia, S. C. for publication of the Scriptures in Burmah, per Rev. N. Davis,	3,50
Rev. N. Davis, being proceeds of sales of Mrs Judson's portrait,	4,00
Bap. Gen. Tract Soc. for publication of tracts in Burmah, per Rev. N. Davis,	51,38
Mr Cephas Bennett, to aid in publishing the Bible in Burmah, it having been contributed by various churches and individuals in the Counties of Cortland, Tompkins, Seneca, Cayuga, Onondaga, Madison, and Oneida, N. Y.	360,80

In addition to the foregoing, various contributions were made to aid Mr and Mrs Bennett, in procuring necessary articles for their outfit to Burmah. The ladies in New-York purchased numerous articles for the outfit, and for the Missionaries in Burmah; and Mr Stokes, also, presented valuable articles of clothing for Mr Bennett.

Sundry individuals in other counties, N. Y. for the above object,	151,00
Rev. E. Loomis, city of Hudson, to aid in printing the Scriptures in the Burman language,	50,00
Bap. Ch. in the city of Hudson, it having been collected at monthly concert for prayer, for printing the Scriptures in the Burman Language, per T. Stokes, Esq.	12,50
Less for exchanging uncurrent money,	2,68
	9,82
Rev. E. Loomis, as above,	2,50

S. and A. Olmstead, of Schoodack, N. Y. for printing the Bible in Burmah,	1,00
Rachael Albersen, for printing Burman Bible, per Rev. S. Olmstead,	25
From Pennsylvania Miss. Soc. per Rev. J. L. Dagg, it having been contributed as follows, in Cohancy, N. J. viz. Isaac Milford,	5,00
—Jacob Harris, 3,00—Phebe Harris, 2,00—Sarah Watson, 3,00	
—Noah H. Flanagan, 3,00,	16,00
Mr Amos Hyde, collected at the Missionary prayer meeting, Newton Upper Falls,	10,50
Baptist Fem. Mite Soc. Hillsborough, N. H. by Miss Sally Howe, Treasurer, per Mr L. A. Coolidge,	6,46
Charles Cary Hull, aged nine years, for the Burman Mission,	19
R. E. Eaton, Esq. Springville, Erie Co. N. Y. per Mr W Nichols,	3,00
Mr Wm. Masters, Methuen, for printing Burman Bible, per Mr E. Lincoln,	10,00
Sophia Hammond, for Burman Bible, per Mr E. Lincoln,	2,00
A venerable member (Mr A. Peckins) of the Baptist Ch. in Claremont, N. H. to aid in publishing the Bible in Burmah, per Rev. L. Tracy,	*32,00
Hezekiah Prince, Esq. Treas. of the Lincoln Bap. For-Miss. Soc. Auxiliary, &c. per Mr E. Lincoln,	124,98
Mrs Isabella Prince, Treas. of Lincoln Bap. Fem. Cent Soc. per Mr E. Lincoln,	36,25
Dea. James Fosdick, Treas. of the Middlesex and Norfolk For-Miss. Soc. Aux. &c. per Mr E. Lincoln,	400,00
Rev. Calvin Newton, Bellingham, for printing Burman Bible,	37,00
Rev. Hadley Proctor, of Rutland, Vt. being interest due on a bequest from a lady in Pawlet, Vt. per Mr E. Lincoln,	3,00
H. B. Rounds, Esq. Treas. of the Utica Bap. For. Miss. Soc. per Mr E. Lincoln,	25,00
Kennebeck For. Miss. Soc. Aux. &c. by J. Hovey, Esq. Treas. per Rev. E. Chessman,	217,89

H. LINCOLN, Treas. \$6704,27

\* It will be recollected that fifty dollars have already been received from the same source. (See Treasurer's account published in April, and an extract of a letter from a gentleman in New Hampshire in the same Number, page 142.)

The Rev. gentleman through whom the above was received, in a letter to the Treasurer has the following pertinent remarks: "The peculiar circumstances attending this expression of Christian benevolence are calculated deeply to affect the pious mind. How interesting the fact that by one small act of female self denial, there has been brought into the treasury of the Lord, in the course of a few years, the sum of *eighty two dollars*."

*The Treasurer of the Middlesex and Norfolk Baptist Missionary Society, hereby acknowledges the receipt of the following sums since June 6, 1828.*

Balance on hand,	22	Bap. Ch. West Dedham, to educate a Burman child, by J. Aldrich,	30,00
First Bap. Ch. and Soc. Charlestown, for For. Miss.	30,18	Male Bap. Pri. Soc. Roxbury, for Burman Mission,	34,23
Do. do. do. for domestic Miss.	30,17	Fem. do. do. do.	31,50
Fem. Pri. Soc. of do. do. for Foreign Miss.	20,00	Collection after the annual Sermon,	24,00
Fem. do. do. do. for domestic Miss.	20,00	Female Industrious Soc. do. for Carey Mission,	24,45
Male Bap. Pri. Miss. and Bible Soc. Charlestown, in part, for printing the Bible in the Burman language,	37,00	From Romanus Emerson, for Carey Miss. by W. Leverett,	7,75—121,93
	137,35		525,65
West Cambridge Prim. Soc. by A. Hill, for foreign missions,	12,92	Contra.	
Do. do. hy E. Nelson,	17,50	To Cash paid J. Howe for printing circular Letters,	4,12
	30,42	To Cash paid H. Lincoln, Esq. Treas. of Foreign Board,	400,00
Bap. Pri. Soc. Framingham, for Burman schools,	5,00		404,12
Bap. Ch. Canton, by M. Curtiss,	21,12	Cash on hand	121,55
Male Bap. Pri. Soc. N. Randolph.	22,91		
Fem. do. do.	11,70		
	34,61		
Male Bap. Pri. Soc. Cambridge,	145,00	JAMES FOSDICK, Treas.	525,65
		Charlestown, May 16, 1829.	





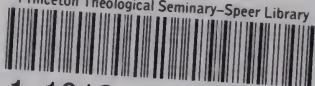
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